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THE GENERAL CONVENTION OF 1895

# The Living Church

A Weekly Record of its News its Work and its Thought

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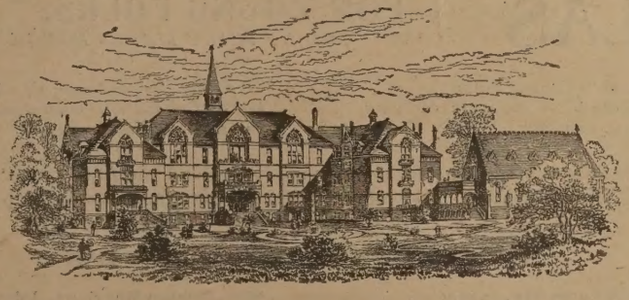

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# The Living Church

**Saturday, November 2, 1895**

## The Church of England

FROM OUR SPECIAL CORRESPONDENT

Oct. 7, 1895.

The Church Congress will begin its session at Norwich on the day that I mail this letter. The Congress generally has the effect of stimulating Church life in the place which it visits, and Norwich certainly needs arousing. The diocese was for many years under the care of a most exemplary and diligent, but thoroughly Protestant, prelate; and the Church lost a great deal of ground in his episcopate, which she is only just beginning to recover. The diocese abounds in 'rich livings," which twenty years ago were at their richest, and supported a number of "squarsons," who were remarkable rather for social than for parochial activity. Then came the years of the revolt of the agricultural laborer, and the political movement which had for its leaders men who were bitterly opposed to the Church, alienated a very large proportion of the rural population from her. Of late years the steady decline in rents has resulted in the departure from the district of many landowners and farmers who were faithful to the Church, and has greatly reduced the Church's own resources. The present generation of clergy is working hard to recover the lost ground, and is beginning to reap some reward of its labor. But the difficulties are enormous. Land is going out of cultivation to an alarming extent, and the laborers are crowding into the towns. Dissent is firmly established. The magnificent churches which are the architectual glory of the eastern counties, are expensive to keep up, and financial difficulties are pressing and apparently insoluble. So it is devoutly to be hoped that the Congress may do something to help Church life in the diocese, and to suggest a solution of some of the problems.

The Congress itself promises to be no less and no more interesting than its predecessors. The annual gathering, an admirable safety-valve of Church opinion, has done excellent work in its day, and has indirectly helped the Catholic movement by illustrating the process of levelling-up. But of late years it has been allowed to get into a groove. One Congress is remarkably like another, and when a Churchman has been to two or three in succession he knows pretty well all that a Congress can teach him. The same subjects find a place in the programme year after year, and the same readers and speakers deal with them. Such trite themes as "The extension of the episcopate" and "The Church's duty towards soldiers and sailors" crop up year after year, and are seldom dealt with in a fresh and original manner. Yet there are hundreds of priests and layfolk who attend the Congress annually, with the greatest regularity, and presumably find it either profitable or interesting. To the Church at large the Congress would be of more use if the programme contained fewer items, and those of a less hackneyed kind, and if those items were more thoroughly discussed. It may be suspected that the majority of regular Congress-goers attend it as a social re-union, without the expectation of learning very much from its debates. The Congress, on its present lines, will soon have lost its possibilities of wide usefulness.

Cardinal Vaughan's treatment of the question of reunion at the annual conference of the (Roman) Catholic Truth Society was a frank and clear, not to say bald, presentation of the traditional Anglo-Roman point of view. He insisted that Rome would accept nothing but unconditional submission as the condition of reunion; but he admitted at the same time that Rome may have been wrong in her attitude towards Anglican Orders, though he guarded his half-admission by maintaining that the validity of Orders has nothing to do with reunion. The very rigid line which Anglo-Romans take up is, of course, a necessity of their position. To recede from their traditional position would be to confess themselves mistaken on vital points. The Vatican, on the other hand, is not supposed to take so inflexible a view; and certain French theologians are already criticising the Cardinal as being more papal than the Pope, and regretting that he shows so little of the sympathetic spirit of Leo XIII.

After many excursions and alarums in the Church press, the few priests who are anxious to form a Curates' Union called a public meeting, at which they hoped that the Union would be inaugurated. The result came as a surprise to the promoters of the meeting, for they evidently thought that they represented a considerable number of the unbeneficed clergy, and that their own sentiments of disaffection were shared by many. At the beginning of the meeting it was evident that they were about to be undeceived. The junior clergy, who were present in considerable force, heard the promoters of the Curates' Union with impatience, rejected their motion for its formation with contempt and derision, and made it abundantly clear that if ever the Union came into being, it must not be represented as the outcome of the meeting. The *fiasco* will probably deter the disaffected from summoning the meeting which they proposed to hold at Norwich in the Congress week. When one reviews their speeches and correspondence it ceases to be wonderful that they cannot always find suitable spheres of work. At the same time it must be conceded that the most prominent of the agitators, a Dr. Thackeray, has had an exceptionally trying experience in his last curacy, and has put his finger on a real grievance. His late vicar is a Mr. G. S. Reaney, who is best known to the world as the quondam minister of a large East End Congregational chapel. Mr. Reaney, who is a man of considerable energy, ability, and self-esteem, tried more than one sect before he presented himself for admission to the Church, and is a person of very restless mind. When he entered the Church a few years ago he was admitted to the priesthood after a very short probation, and after serving two curacies for short terms, was preferred to one of the most important parishes in South London, above the heads of his seniors in the ministry and in years. It is scarcely remarkable that he finds it almost impossible to get his colleagues to stay with him for long together, and the condition of affairs in his parish is anything but satisfactory. He is but the most prominent example of a class. It is with deep gratitude that one hears of the reconciliation to the Church of so many ministers from the sects, and it is of course desirable that if they be men of devotion and ability they should be admitted to the priesthood. But their probation is in almost every case so short, and their promotion to benefices so rapid, that they are anything but successful parish priests. It is one thing to learn doctrine from the text-books for the bishop's examination; it is quite another to assimilate the traditions of the Church and the spirit of the Catholic priesthood. The dogmatic theology necessary to the priest may be acquired in a few months of hard study, not so the *ethos* of the priesthood.

Dr. Thackeray and his colleagues are not, it appears, to be killed by ridicule. They have assembled secretly, to the number of nineteen, and drawn up a constitution for the Curates' Union, not without dissension and wrangling. One may hope and prophesy a speedy and painless demise for the Union. Such a society could effect nothing if it could not claim to speak on behalf of the whole body of the unbeneficed; and for Dr. Thackeray and his handful of followers to claim to speak in the name of all curates would be to emulate the historic manifesto of the three tailors of Tooley Street, which began: "We, the People of England."

Of the many grievous losses which have tried the faith and devotion of the Universities Mission to Central Africa, not one is comparable in pathos to the loss of the second Bishop of Likoma (Nyassaland), the news of which has just reached England. Dr. Chauncey Maples had worked as a priest of the mission for nearly twenty years, with remarkable freedom from the usual effects of the climate, against which he seemed fairly proof. It will be fresh in the recollection of your readers that he was consecrated on St. Peter's Day, with the Bishop of Zanzibar and three others. He left for his distant diocese on July 11th, and expected to reach Likoma about Sept. 10th. The brief telegram to hand states that he was drowned on Lake Nyassa on Sept. 12th, together with a layman of the mission. Doubtless one of the sudden squalls which are so frequent on the lake swamped the Bishop's boat on its voyage from the mainland to Likoma. Dr. Hornby, the first bishop, was struck down by fever almost as soon as he reached Likoma; his successor is drowned even before he reaches the scene of his labors, within sight of those with whom he had lived and worked so long, and over whom he had been set as bishop. Twice within a year the high hopes of the mission for the future work of its bishops have been disappointed. The mission has also lost Mr. Atlay, a son of the late Bishop of Hereford, who was in charge of the Likoma work pending the arrival of Bishop Maples. It is supposed that he was on a visit to a mainland station in the Portugese territory, and that he was attacked and murdered by the natives on his way. There has been fighting among the native tribes in connection with the slave-trade, and the murder of Mr. Atlay is due probably to the unsettled state of the country rather than to any attack upon the mission as such. The news has not yet been confirmed, but there is little reason to doubt its accuracy. Dr. Ley, of the same mission, has succumbed to fever. In all the annals of English missions there is nothing more heroic than the record of self-sacrifice which the Universities Mission to Central Africa can show.

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## The General Convention

### Monday, Oct. 21st—Seventeenth Day

After the usual routine the Rev. Dr. Lobdell offered a resolution authorizing the president of the House to fill all vacancies in joint committees or commissions that may occur during the rest of the session. Carried.

Mr. Bennett, of Massachusetts, offered a resolution that the special committee of this House, to whom was referred the proposed amendments to the Constitution, be authorized to print with their report the present Constitution and the amendments thereto, which had been approved by this Convention. Carried.

The Rev. Dr. Elliott said that at an informal meeting of all the deputies now in Minneapolis who had been appointed by the Chair to serve on the committee to consider the messages of the House of Bishops relating to the Constitution and report to the next Convention, it was unanimously resolved to offer a resolution in the House, that in view of the much regretted resignation of the Rev. Dr. Huntington, the House of Deputies request the president of the House, the Rev. Morgan Dix, D.D., to serve on the committee and act as chairman thereof, and further, that the Rev. Dr. Elliott be requested to offer to this House the resolution.

The question was put by Secretary Hutchins, and unanimously carried.

The Rev. Dr. Dix: "This action on the part of the committee was utterly unexpected by the Chair. It has taken him entirely by surprise. The idea had never entered into his head. There is nothing the Chair values so highly as the confidence and approval of this House; under the influence of that sentiment, and most grateful for the action of the House, which the Chair construes as interpretation of its confidence, the Chair accepts the position."

The resolution of the Rev. Dr. Taylor, of Springfield, concerning the printing of statistics of the Church, was then taken up and passed.

Dr. Taylor said: "The intent of this resolution is to give more full and valuable statistics, not only for the benefit of Church members themselves but for the benefit of the public. We are taught in the catechism, and in our earliest days, in answer to the question: 'Who gave you this name?' to say: "My sponsors in Baptism, wherein I was made a member of Christ a child of God, and an inheritor of the kingdom of heaven.' That full and ample statement of what Church membership is, is the basis of our statistical knowledge as to the membership of the Church. If the secretary of the House of Deputies is empowered or directed to ask for these statistics from the secretaries of the various dioceses, they will provide for this in the diocesan reports in their ordinary statistics. The Church has a right to have its full number of adherents credited and estimated on the basis of its communicants, which record

would show about 3,500 000 adherents to the Church, were the record of baptized members reported."

The Rev. Dr. Richards, from the committee on new dioceses, reported in reference to message No. 62 of the House of Bishops, concerning Northern Texas, that the matter involves a new constitutional provision, as the request proceeds only from the Missionary Bishop and not from the missionary convocation of the proposed diocese, and the committee recommend reference to the committee on constitutional amendments with request to bring the matter up at the earliest possible moment.

The report of the committee on Northern Texas was concurred in by the House.

The committee recommended concurrence with the House of Bishops in permission for the setting off of a part of North Carolina as a missionary jurisdiction.

The Rev. Dr. Fulton as ed that some one from the diocese of North Carolina would present the grounds for asking for this new missionary district, and Silas McBee responded. He said that the diocese had been at first opposed to setting off any of its territory, and he had been one of those most opposed to it. It was cutting him off personally from the dearest of associations, but with the information that he had of the needs, he felt that he would be not simply an unworthy North Carolinian, but an unworthy member of the Church, if he did not support the measure, and the diocese had become almost unanimous in indorsing the request. It was not so much a matter of relieving the present Bishop as it was a matter of providing for the increased growth of the Church. Since the new diocese had been set up, the condition of the old diocese was almost equal to that of the whole field before the division, had almost the same number of communicants. The revenue was equal if not greater. The Bishop was away from home last year all the time, except a very few weeks, and he was able to give to this 12,000 square miles on the west, with 400,000 population, but eight weeks. The field is larger than those of 15 out of the 18 missionary jurisdictions of the Church. While he was there the other work of the diocese suffered. The population is rapidly being increased by immigration. Lately 4 443 farmers from the West have gone to the State in one body. The Bishop is young and active, and they do not wish to kill him, but the prospect is that they will keep him but a few years if this relief is not granted.

In reply to a question from Dr. Fulton as to prospects for endowment, Mr. McBee said that he believed it would be only a few years before they could secure what would be needful for a new diocese. They could not make definite promises, but they were anxious to reach that point, and would do so as soon as possible, and he thought it would be within a few years.

In reply to a further question, the speaker said that in East Carolina there were 17,000 square miles, with a population of 440,000 In North Carolina there were 23,000 square miles, with a population of between 800,000 and 900,000. In the western jurisdiction there were nearly 12,000 square miles, and the population at the last census was 380,000. The clergy in East Carolina numbered 25, with 3,500 communicants. In North Carolina the clergy numbered 46, with 4 000 communicants, and in the proposed new jurisdiction there were 21 clergy and 1,360 communicants.

Another deputy asked how many self-supporting parishes there were in the district and received the reply that of the eight parishes four were self-supporting and the others were practically so. There were 40,000 Indians and colored people, 3,500 of this number being Indians. The growth during the last five years had been about 20 per cent.

The committee's report, with resolutions attached, was then adopted on a vote of dioceses and orders, as follows: Clerical vote, ayes 51, nays 1, divided 1; lay vote, ayes 28, nays 6, divided 2.

The House then concurred in the resolution.

Dean Hoffman, from the committee of conference, presented the following report:

The committee of conference on the disagreements of the two Houses of this Convention, respecting the amendments to Articles I., II., and III. of the Constitution as communicated in messages 37 and 74 of the House of Bishops, unanimously report as the result of their conference a recommendation that the following resolution be adopted by both Houses:

*Resolved*, That the following amendment be made to the Constitution and that the proposed amendment be made known to the several dioceses, in order that it may be finally agreed to and ratified in the next General Convention, in accordance with the provisions of Article IX. of the Constitution:

Insert in place of Articles I., II., and III. of the Constitution the following:

CONSTITUTION

Section 1. There shall be a General Convention of this Church, consisting of the House of Bishops and the House of Deputies, which Houses shall sit and deliberate separately; and in all deliberations freedom of debate shall be allowed. Either House may originate and propose legislation, but every act of the General Convention must be adopted by both Houses and be certified by the signatures of the presiding officer and of the secretary of each House.

Section 2. Every bishop of this Church having jurisdiction, every bishop-coadjutor, and every bishop whose resignation of jurisdiction shall have been accepted, shall have a seat and a vote in the House of Bishops. A majority of all bishops entitled to vote, exclusive of those who have resigned their jurisdictions and those who are bishops in foreign lands, shall be necessary to constitute a quorum for the transaction of business.

Section 3. The senior bishop of this Church in order of consecration, having jurisdiction within the United States, shall be the presiding officer of the House of Bishops. He shall discharge such duties as may be prescribed by the Constitution and Canons of the General Convention, or, for its own needs, by the House of Bishops, and shall hold office for life, unless he resign or be relieved from that office by a vote of the majority of the bishops entitled to a vote in the House of Bishops.

Section 4. The Church in each diocese which shall have been admitted to the General Convention shall be entitled to be represented in the House of Deputies by not more than four presbyters, canonically resident in the diocese, and by not more than four laymen, communicants of this Church, and having domicile in the diocese. Each diocese shall prescribe the manner in which its deputies shall be chosen.

A majority of the dioceses entitled to representation by clerical deputies, and also a majority of the dioceses so entitled, shall be represented by lay deputies, to constitute a quorum for the transaction of business. The absence of a majority of the deputies of either order of any diocese shall invalidate the representation of such diocese, so long as there be present one or more deputies of either order. If any diocese be not represented, or be represented in one order only, such diocese shall nevertheless be bound by the acts of the General Convention.

On any question the vote of the majority of the deputies present shall suffice, unless otherwise ordered by these Constitutions, or unless the clerical or lay representation from any diocese require that the vote be taken by orders; and in all cases of a vote by orders, the two orders shall vote separately, each diocese having one vote for its clerical and one for its lay representation, if present; and the concurrence of the votes of the two orders, by not less than a majority in each order of all the dioceses represented in that order at the time of the vote, shall be necessary to constitute a vote of the House. Provided, however, that if it shall appear that a constitutional quorum of the House has not voted, the presiding officer shall declare that there has been no vote of the House, and in such a case the question may be again put to the House when a quorum shall be present, at any time before the final adjournment of the Convention then in session.

Section 5. In either House any number less than a quorum may adjourn from day to day. Neither House during the session of the General Convention shall adjourn without the consent of the other for more than three days, nor to any place other than that in which the Convention shall be sitting.

Section 6. One clerical and one lay delegate chosen by each missionary district of this Church, or by a convocation of the American Church in foreign lands, convened by proper ecclesiastical authority, shall have seats in the House of Deputies, subject to all the qualifications and with all the rights of deputies except the right to vote.

Section 7. The General Convention shall meet in every third year on the first Wednesday in October, unless a different day be appointed by the preceding Convention, and at such place as shall have been determined on by the Convention; and if there shall appear to the presiding officer of the House of Bishops sufficient cause for changing the place so appointed, he may appoint another place for such meeting. Special meetings may be called in accordance with canonical provisions of the Convention.

For the committee,
A. CLEVELAND COXE,
E. A. HOFFMAN.

This, with the adoption of the title, "Constitutions and Canons of that part of the Catholic Church known in law as the Protestant Episcopal Church of the United States," is the completed action of this Convention on revision.

Dean Hoffman, for the information of the House, then explained the changes which had been made. He moved the adoption of the resolution in the report.

The vote was taken by dioceses and orders, and was as follows: Clerical, ayes 53; lay vote, ayes 36. There was no vote in the negative.

Dr. Huntington, from the committee on amendments to the Constitution, which had had the consideration of message No. 80 from the House of Bishops, relating to the cession of territory by a diocese, reported the proposed amendment to effectually remove all doubt as to a point which this Convention expressed its opinion it ought to remove. The report concluded with the resolution that the House concur in message No. 80 of the House of Bishops.

The report went on the calendar.

The following messages from the House of Bishops were then read.

No. 87, relating to amending Title 1, Canon 19, section 7, subsection 1, concerning the form of certificate necessary to the election of a foreign missionary bishop.

This went to the committee on canons.

Message No. 88, announcing the consideration of the subject contained in message No. 56 from the House of Deputies and the adoption of a resolution (the House of Deputies concurring) that in title 1, canon 19, section 14, subsection 2, the words be added, "or of mental infirmity testified to by the judgment of four neighboring bishops convened for the purpose, and acting upon sufficient medical authority."

This went to the committee on canons.

Message No. 89, announcing the reception of the report of the committee of conference respecting the proposed amendments to Articles I., II., and III, and announced that they had adopted the resolution contained in such report.

The order of the day was then called for, and Dr. Alsop presented the report of the committee on memorials of deceased members. The presentation of this report was preceded by devotions.

On motion of Mr. Fairbanks, of Florida, message No. 80 of the House of Bishops was taken from the calendar for immediate consideration. This refers to the cession of territory by dioceses.

Dr. Alsop said this matter had been referred to a committee, and he thought that was the proper course. It had been referred twice already, and he therefore moved that it be again referred to the proper committee.

Dr. Huntington said that they had to send an answer to the House of Bishops, and he hoped the question of reference would be voted down.

The motion to refer was lost, and upon concurrence with the House of Bishops in message No. 80, the vote was taken by dioceses and orders, and resulted: Clerical, ayes 35, nays 6, divided 1; lay, ayes 30, nays 2, divided 1.

J. Pierpont Morgan asked for a committee of conference relating to the message from the House of Bishops concerning the binding of the Prayer Book and Hymnal.

The committee as asked for was granted.

No. 20 on the calendar, relating to the nomination of a missionary bishop for Kyoto, was ordered stricken from the calendar, as the House had declined to concur in the erection of a missionary diocese there.

Thus having exhausted the calendar, the House took a recess some half hour earlier than usual.

AFTERNOON SESSION

At the opening of the afternoon session, the Rev. Dr. Lobdell presented a resolution that this House place on record its very grateful appreciation of the uniform courtesy, kindness, and hospitality of the Churchmen and citizens of Minneapolis to this Convention, and that the thanks of the House be particularly tendered to the local committee, and the rector, wardens, and vestry of Gethsemane church.

The Rev. Dr. Hoffman, from the committee on the provincial system, reported progress and asked continuance.

The Rev. Dr. Fair, of West Michigan, from the committee to nominate 15 trustees for the Fund for the Relief of Disabled Clergymen and the Widows and Orphans of Deceased Clergymen, reported the Bishops of Connecticut, Maine, New York, Delaware, and Southern Ohio; the Rev. Dr. Dix, the Rev. Dr. Harwood, the Rev. Dr. McKim, the Rev. Dr. Langford; Messrs. E. E. Chancey, Wm. Alexander Smith, George C. Thomas, Stephen P. Nash, and Robert Treat Paine.

The Rev. Dr. Duncan, of Louisiana, reported from the commission on Church unity, stating that the entire correspondence was now in print. He added: "The commission feels that much good has been accomplished in the drawing of attention to the evil and sin of schism and the arousing of discussion concerning methods of consideration for the healing of divisions. I do not deem it necessary to ask for enlargement of the powers of the commission, but do deem it desirable that the commission should be continued, notwithstanding the difficulties and dangers which beset the question."

Dr. Duncan read from the report the recent correspondence between Dr. Roberts, of the Presbyterian General Assembly, and Bishop Coxe, chairman of the commission. The letter of Bishop Coxe was sent from here since the opening of the Convention, and neither of them have yet appeared in print. The full report was distributed in the House. In concluding his report, Dr. Duncan, for the committee, recommended that work be continued along the lines of the Bishops' Declaration.

The resolutions recommended by the committee continuing the life of the commission without enlarging its powers, were unanimously adopted.

Attention was then given to messages from the House of Bishops.

Message No. 91 of the House of Bishops recommended continuance of the Joint Commission on the Hymnal, with power to act in the correction of such errors as may still be discovered in the book, and to render the hymns of living authors in accordance with the wishes of the writers.

Message No. 92 adopted the report on Church unity, with its resolutions.

Message No. 93 appointed as additional members of the Church Unity Commission, the Bishops of Pennsylvania and Chicago.

Message No. 94 appointed as members of the committee to certify as to changes in canons, the Bishops of Iowa and East Carolina.

Message No. 95 agreed to a committee of conference in regard to proposed amendments to the canons on ordination, and named as members of that committee, the Bishops of West Michigan, Easton, and East Carolina.

Message No. 96 acceded to request for committee of conference in regard to binding the Hymnal and Prayer Book, and appointed the Bishops of Maine, New York, and Florida.

The chairman of the House of Deputies then appointed on this committee of conference the Rev. Dr. Nelson, and Messrs. Morgan and Thomas.

Message No. 97, from the House of Bishops, announced the adoption of a resolution constituting the northern portion of the diocese of Minnesota as a missionary district, to be known as the missionary district of Duluth. The Presiding Bishop is to be requested to take charge of the same until provided with a bishop, and consent is given to the election of a bishop during the recess.

The House concurred in the message.

Dr. Spalding moved the House to adjourn, it being 4:30, but his motion was lost. At a later period Dr. Alsop renewed the motion, which was carried, and the House adjourned.

## Tuesday, Oct. 22nd—Eighteenth Day

The first business was concurrence with the House of Bishops in the matter of the new diocese of Northern Texas, after receiving from Dr. Huntington the report from the committee to which the matter had been referred, stating that although the committee did not feel called upon to pronounce upon the expediency or inexpediency of the measure (not having sufficient information to justify their forming an opinion in that respect), yet it saw no constitutional objection.

A motion for a special committee of 12 to consider what alterations in phraseology might be made in the proposed amendments to the Constitution without altering the meaning, was lost.

There being no further business before the House, by permission the Rev. Dr. Elliott made a statement, which was a formal invitation to the Convention to meet in Washington.

Message No. 98, from the House of Bishops, announced the setting off of the missionary district of Asheville from the diocese of North Carolina, placing it under the care of the Presiding Bishop for the present, and providing that it may have a bishop of its own elected by the House of Bishops during the recess of the General Convention.

The House concurred.

Message No. 99 was received, announcing re-consideration of the message of the deputies, No. 79, and concurrence therewith.

Message No. 100 reported a resolution that the secretaries of the two Houses be instructed to postpone the work of indexing the journal and digest until action has been taken by the joint committee on the revision of the canons.

Message No. 101, from the House of Bishops, concurred in message No. 71 of the House of Deputies, proposing an additional paragraph to Article 5 of the Constitution.

Message No. 102 reported in favor of continuing the joint committee on the provincial system.

The House of Deputies concurred.

Message No. 103 proposed the postponement of consideration of the subject of Swedish orders until the next General Convention and named as an additional member of the committee the Bishop coadjutor of Minnesota.

Mr. Biddle, by request from the deputies from Pennsylvania, then offered the following resolution:

*Resolved*, That this House hereby expresses its hearty appreciation of the uniform dignity, courtesy, and impartiality with which the president of the House of Deputies, the Rev. Dr. Morgan Dix, has presided over its deliberations.

The resolution was carried unanimously by a rising vote.

The Rev. Dr. Dix: "My dear brethren and gentlemen of the House of Deputies: In offering and adopting this resolution, you have conferred upon me another and a most valued proof of your confidence and regard. When we met in this place three weeks ago, or nearly so, and when for the fourth time in the history of this Convention I was chosen to be its presiding officer, I asked for your kind consideration and told you then that I should only feel willing to enter upon the discharge of the duties of this office if I could rely upon the confidence and sympathy of this House. I have had them from beginning to end. The hours are now very few. The Convention will soon adjourn without day, and its record will go into the history of the past. It may be thought by some that the position which I have occupied by your favor is a difficult and trying one. I may say, my dear brethren and gentlemen of the House of Deputies, that I think this Convention has been in some respects one of the most trying in our history, owing to the perplexities and complications in which, from time to time, we have been involved in discussing very difficult and important questions that have come up before the House; but I desire to say that I have not found the position as presiding officer a difficult or trying one, and the reason is because I have had, as I say, such a body of clergy and laity as yourselves. I doubt very much, my dear brethren and my dear friends, whether there can be found in this country a body more orderly, more regular in its proceedings, than this, and it is the greatest delight to me to think, in recalling the days during which we have been sitting here, that, so far as I can remember, not one unkind word, not one discourteous expression—nothing that any member would desire to recall—has been spoken or done here in my presence. No wonder; you are priests of the Church of God; you are communicants of the Church. You are, I am sure, in your action under the direction and government of the Holy Ghost, and who could find it hard to direct the proceedings of a body under such influences and bound by such ties, inspired by such grace from above? It has been my greatest pleasure and comfort, and very light work, to preside over your deliberations, and in view of your kind action—one more of the innumerable expressions of your kindness towards me in my position—I return my thanks for your sympathy (which I know I have), for your uniform courtesy, and for the kindness that I have always experienced from this body. I believe when we all go to our homes we shall be thankful for the results of this present session; we shall feel that though it looks as if but little had been done, a great deal has been done, and one of the best things is the sight afforded by the orderly conduct, gentlemanly courteousness, and Christian bearing indicated throughout in the conduct and deliberations of the actions of this House. I thank you most cordially, my dear brethren and friends, with all my heart, and I shall fondly cherish this new and final proof of your kindness towards me."

Dr. Davenport, from the committee on canons, presented a report concerning the proposed amendment to title 1, canon 7, clause B, and also to clause A of the same canon. The committee recommended that the subject be referred to the Joint Commission on the revision of the canons. The report was referred to the committee on canons.

The same committee also presented a report asking leave to add to title 1, canon 19, concerning the election of a missionary bishop during the recess of the General Convention, the following words: "This canon shall take effect immediately." The words were so added.

The Rev. H. Nichols, of Minnesota, on behalf of the local committee, desired to return thanks to the Convention for their very courteous treatment of the modest efforts to entertain them. Whatever success had been attained by the local committee was due to the information received from the undivided diocese of Maryland, and the committee also acted from suggestions given by the local committee in Baltimore. Now, if the new diocese of Washington would follow Catholic tradition, this local committee would be very glad to give them suggestions.

Message No. 105 from the House of Bishops was read. It asked for a committee of conference on amendments to canon 3. The House of Bishops had appointed on such committee the Bishops of Missouri, East Carolina, and Kentucky.

Message No. 106 announced the concurrence of the House of Bishops concerning the matter spoken of in a message from the House of Deputies relating to the General Clergy Relief Fund.

Message No. 104 related to amendment to title 1, canon 19, section 16, subsection 1, concerning the action of the two Houses, the same proposals to take effect at the time of their passage.

Dr. Carey, of Albany, moved "the thanks of this House be tendered to the secretary and his assistants for their efficiency and uniform courtesy to its members, and the facilities which they have offered them for the work of the Convention."

The chairman said the secretary requested him to express his thanks for the kindness expressed in the resolution. The chairman most cordially did so and remarked that the secretary had been of the greatest assistance to him in the discharge of his own duties.

Message No. 107 announced that the House of Bishops had received the report of the committee on conference and had receded from its action rescinding the resolution which authorized the binding of the Hymnal with the Prayer Book.

Dr. Baker, of New Jersey, stated that the Joint Commission on Archives had a lengthy report prepared by the secretary, the Bishop of Iowa; the report having been presented to the House of Bishops, it would be printed in the appendix to the Journal.

Dr. Schouler, of Easton, moved that thanks be given to the organist of Gethsemane church for his assistance at the daily services of the Convention. This was carried.

Dr. Huntington stated that at the last Convention an amendment was sent down to Article 8, making it necessary hereafter in amending the Book of Common Prayer that there should be the consent of the dioceses represented in both orders. He, therefore, asked the adoption of the following resolution:

*Resolved*. The proposed amendment to Article 8 of the Constitution adopted at the last General Convention and made known to the several dioceses, be now adopted.

Dr. Fulton stated that it required the concurrence of both orders in making any amendment to the Book of Common Prayer. He doubted the propriety of adopting such an amendment.

Dr. Richards asked if the wisdom of the Church was so concentrated in this House of 1895 that they could not conceive of similar wisdom being found in other Conventions. He hardly thought that they should bind posterity.

Dr. Faude considered that the amendment would cause a revolution in the legislative policy of this House.

Message No. 108 from the House of Bishops was then read and proved to be on the same subject, announcing that the House of Bishops had finally agreed to and ratified the amendment to the Constitution proposed in the last General Convention, amending Article 8.

Mr. Biddle was of the opinion that the amendment should be voted down, while Dr. Morrison hoped that the House would concur in the message from the House of Bishops.

The Rev. Mr. Lyons, of Connecticut, hoped they would not concur.

Mr. Bennett, of Massachusetts, thought that they should understand the position thoroughly before acting upon it.

Dr. Elliott, of Maryland, stated that it was proposed at a previous Convention that when the vote was taken it must be by dioceses. In 1808 a vote was taken by dioceses, and they were only following in the steps of the past. He had brought in this proposition because it was felt that revision of the Prayer Book was closed for some time to come, and that by the adoption of this resolution the Church might be put at rest and peace on the subject.

Message No. 109 from the House of Bishops, informed the House of non-concurrence in the resolution contained in message No. 85 and asked for a committee of conference, the House of Bishops having appointed upon such committee the Bishop of Colorado and the Bishop-Coadjutor of Minnesota.

Message No. 110 stated that the House of Bishops had completed its work and awaited any further communications from the House of Deputies.

The subject interrupted by the reading of the messages was then again taken up and Dr. Faude stated that there was a misconception with regard to Article 8 when it was stated that this provision existed in certain cases. By this amendment it was possible for a single member of a single deputation to nullify the vote of a whole diocese.

Dr. Huntington stated that he would withdraw his resolution in order that the House might concur or non-concur in the message from the House of Bishops upon the same subject.

Upon motion of Mr. Thomas, the matter was referred to the committee having charge of the messages from the House of Bishops.

The chairman announced, as the committee of conference asked for in message No. 109 from the House of Bishops, Dr. Morrison, of Albany, and Mr. Sanders, of Massachusetts.

The two following resolutions offered by Mr. Fairbanks were adopted:

*Resolved*, All items of unfinished business reported by the committee be placed on the calendar when reported.

*Resolved*, All matters pending in this House at the time of its final adjournment and remaining undisposed of are hereby referred to the next General Convention.

Dr. Davenport presented the report of the committee on conference on the disagreement of the two Houses to message No. 88, and asked the adoption of a resolution amending title 3, canon 2, section 3, defining the powers given to a Standing Committee to act in the place of the incapability of the bishop of a diocese. The resolution was adopted.

The committee of conference on the matter of missionary jurisdictions contributing to the support of their episcopate brought in an amendment substituting the word "request" for "require," and leaving to the Board of Managers the specification of the amount.

The House then took a recess until 3 P. M. when, after divine service, the Pastoral Letter was read and the Convention adjourned.

### GENERAL THEOLOGICAL SEMINARY

The General Convention is the opportunity for reunions of colleges and seminary men. Two notable gatherings of this kind took place, that of the General Theological Seminary and Nashotah. The triennial of the former was on Wednesday, Oct. 16. The Holy Communion was celebrated at 7 A. M., in St. Paul's church by the Bishop of Delaware. In the evening, at St. Mark's church, Bishop Gailor preached to a large congregation. The sermon was a noble statement of the unchanging character of the revelation of God, the Incarnation and Inspiration. Later in the evening the alumni and other guests, to the number of 95, sat down to

supper in the rooms of the Commercial Club. A large number of bishops, and representatives of every theological seminary, were present. Bishop Rulison who presided, introduced Dean Hoffman as the first speaker, who reviewed the work done at the seminary in the past three years. One of the acquisitions in that period was the Rev. Dr. Seibt, who took the chair of moral philosophy and Christian theology. Two other professors were added, making 10 in all, and this year opened with 100 students. More could not be admitted for want of room. During the past year three fellowships have been endowed with $10,000 each. The institution does not owe one dollar, and is in position to give good salaries to capable professors. It has 2,000 different editions of the Bible, the greatest collection of its kind in the world. Other unique collections are also possessed by the institution, and it has lately been the recipient of several legacies, one of which for $40,000 has just been paid.

The meeting broke up at a late hour.

NASHOTAH

The alumni of Nashotah enjoyed a banquet on Thursday evening, Oct. 17th, some thirty being present.

The reunion was a success in every particular, and reflected great credit on the committee having the matter in charge.

Among those present were: Bishops Nicholson, Burgess, Seymour, Tuttle, Grafton, and Leonard; the Rev Drs. Leffingwell, Hodges, Fisk, Christian, Gardner—president of Nashotah House, Rushton.

The alumni present were: Bishop McKim, Rev. Messrs. Peake, Tindell, Francis, Sweet, Osborne, Moran, McLean, Pullen, Sheridan, Susan, Roberts, Mallory, Holcomb, Dafter, Gee. Dean Rafter, Prosser, Bennett, Welles, Pope, Grange, and the Rev. Mr. Faude.

CHURCH UNITY SOCIETY

The Church Unity Society held its triennial meeting at the West Hotel, Minneapolis, on Tuesday afternoon, Oct. 15th, and was favored with the largest attendance of any meeting held since its foundation in 1886. Among those present were the Bishops of Pittsburgh, Easton, Kansas, Oklahoma, and Spokane, with the Bishop of Delaware presiding, and Bishop Penick also present. A large number of clergy and laity attended. The large number of dioceses represented was not confined to any particular section, but was rather cosmopolitan, being from all parts of the United States.

The following officers were elected, the Presiding Bishop being honorary president, and the 64 other bishops being honorary vice-presidents, *ad litem*:

Acting President: The Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware.

Acting Vice-president: The Rev. Henry Y. Satterlee, D.D, New York.

General Secretary: The Rev. G. Woolsey Hodge, 334 S. 13th st., Philadelphia, Pa.

Recording Secretary: David Goodbread, 635 Walnut st., Philadelphia, Pa.

Treasurer: Francis S. Reese, 635 Walnut st., Philadelphia, Pa.

Executive Committee: The acting officers and the Rev. Drs. John Fulton, S. D. McConnell, Herman C. Duncan, George Hodges, Chauncey B. Brewster, R. H. McKim, J. DeWolf Perry, and E. P Gould; the Rev. Messrs. William Ely, W. S. Sayres, and Thomas Richey, D D.

Services were held in St. Mark's church in the evening, when addresses were made by Bishops Coleman, Whitehead, Potter, and the Rev. Dr. Hart.

THE CHURCH BUILDING FUND COMMISSION

It was doubtless owing to the fact of the contra attraction of the reception tendered to the visiting clergy at the residence of James J. Hill, that there was so small an attendance at the meeting held Monday evening, the 14th, in Gethsemane church, to make known the object and work of the American Church Building Fund Commission. However, what the audience lacked in numbers it made up in enthusiasm, and all who attended were deeply interested in the account of the work done by this fund, which was only organized in 1880, and which during the intervening years has been so helpful in assisting in the erection of hundreds of churches which would otherwise have been unable to have been built.

Bishop Starkey presided, and made a brief address on the work of the Commission. Bishops Talbot and Nichols spoke on the work of the fund and its great helpfulness in extending the Church.

Ex-Gov. Prince, of New Mexico, who has taken a great interest in the society since its inception, gave a full account of its origin and workings. He stated that it was founded in 1880, and since that time there have been constant demands upon the fund from all over the country. There were many advantages which arose from the aid it was able to offer. It stepped in and gave aid just when required, and it was a well known fact that in church building time was of the essence. People could often help themselves later on. It had the sanction of the House of Bishops and the General Convention, and although it had not grown as much as had been anticipated, yet a great work had been accomplished. The fund had reached $275,000, and of that amount $152 000 had come back. The amount which had come back did not remain in their coffers, but was immediately sent out again on its good work. This institution was not a hard taskmaster, and if the payments of interest and principal could not be promptly made, additional time was given. The remark had been made that the interest charged was thought by some to be excessive. In answer to this, he could state that one bishop had told him that his people thought it so low that he had difficulty in getting them to pay the interest, because when they had $100 for that purpose, they preferred to loan it out at 15 per cent. and secure the 9 per cent difference for themselves. In the city of Minneapolis they had an instance of the aid the society had rendered in the building of St. Ansgarius church. The speaker then went on to refer to the aid which the society had granted all over the country, and made an earnest plea for its practical support by all connected with the Church.

A resolution was proposed by Dr. Langford, and adopted, in which cordial approval of the work of the society was expressed, and its extension hoped for.

RACINE COLLEGE

One of the most interesting re-union meetings held in connection with the General Convention was that of the Racine College alumni, at Gov. Merriam's hospitable mansion, on Wednesday evening, Oct. 9th, in St. Paul. Some 30 of the "old boys" gladly responded to the call, and attended the informal gathering. Included in these were Gov. Merriam, Dr. Edward Richmond, of Chattanooga; Dr. Eldridge, of Green Bay, Wis.; Dupont Parker, a lay deputy from Colorado, and several others equally well known. The Bishop of Springfield was called to the chair towards the close of the evening's reception, and a meeting organized. Judge Winslow, of the Court of Appeals of Wisconsin, acted as secretary. A full and complete account of the present status was read by Dr. Piper, the warden, well showing that despite the many discouragements of the past several years, the grammar school has steadily kept on its way towards revival, and its future continuance is assured. Some 35 boys are now in attendance, and the number will soon rise to 40, by the additions yet coming in. The tone is high, the educational work never better, even in the days of the great DeKoven. The excellent labors of the head master, the Rev. H. D. Robinson, were particularly commended. The boys now in the school are chiefly from the neighborhood of Chicago and Milwaukee.

The Bishop-coadjutor of Tennessee, Dr. Gailor, made a most earnest address. The Bishop of Milwaukee also spoke.

It was determined by the alumni to go straight ahead in this work of the revival of the noted school. It was resolved to raise a sum of $50 000, to be called the "DeKoven Memorial Fund," and to be permanently invested, the annual income to be applied for the benefit of the school. It was seen that any attempt to restore the collegiate department need not now be entertained, indeed, must be held as out of the question, until some heavy endowment shall one day be offered from some source. But it was fully resolved that the grammar school must and shall be built up, and the funds forthcoming. One of the alumni at once gave $5,000 towards the sum desired, and another gave $2,000. Further promises were secured, and large headway was at once made towards the end desired. In addition to this invested sum of $50,000, it was further determined to secure an "emergency fund" of some $2 000 or $2,500 a year, to run for five years, and to be made up of smaller subscriptions, widely spread over the whole body of the graduates. This "emergency fund" will be used to meet any deficiency in the funds of the year, thus preventing any increase of the debt, while the numbers in attendance at the school remain below 50. When this number reaches 50, and goes beyond, as it is soon likely, the income from the school will then be up to the expenses.

The Racine College grammar school must now become to this Church of the West and Northwest what St. Paul's, Concord, has so efficiently become to the Church of the East and the Northeast. This can be done, and the "old boys" pledged themselves to work for this end.

This "DeKoven Memorial Fund," as a memorial of the great spiritual chieftain, will not be under the control of the trustees of the college, but held in a special trust, which shall at once become incorporated. Gov. Merriam, Mr. Richmond, and some others equally well known, will be in this incorporated trust, and will be closely interested in its careful management. A special meeting of certain of the alumni was held on Oct. 10th, at the office of the president of the Merchants' National Bank in St. Paul, and the necessary preliminary steps towards carrying out these projects were taken. There is now more enthusiasm and more solid determination working amongst the "old boys" of Racine than at any time in the past 10 years.

THE CHURCH SOCIAL UNION

A service was held in Gethsemane church, Minneapolis, on Sunday afternoon, Oct. 13th, in the interest of this association. Bishop Huntington, of Central New York, presided, and delivered the address, a masterly presentation of the needs and purposes of the Social Union. He said: "Since the Church Social Union was organized in Oxford, England, in 1889, and in this country in 1891, the course of public events and the movement of the mind of both nations have imparted a manifest furtherance to its purposes. They have gone far to justify its formation. The first step in a reform is to awaken a sense of the wrongs to be righted, or the disorders to be healed. In this instance, that is in the way of being accomplished by various agencies through which the understanding, conscience, and heart of the people are reached; and when these are fairly touched the people's will must be done. An unsleeping Providence watches and works for the cause of the unprivileged, graciously limiting its reverses and reactions. Five years have given humanity hope in the old world and in the new.

"Another remedial agent is a serious application of scientific methods to the whole subject of property and its laws, natural products and their distribution, poverty and its complexities, reliefs and mismanagements. This intellectual service interests us the more because it lies directly in the line of the object that originated this society as an educating power. In some degree its fruits appear in a new treatment of the poor laws and factory laws of Great Britain, of the relation of subjects to government and suffrage in Germany, of speculative and practical socialism in France, and of taxation, wages, and corporation rights in the United States. The growth of this literature, with its substitution of facts for vague theories, experiment for crude conjecture, and discrimination for loose language, is more and more noticeable.

"What, then, at this precise point of progress, is the need and obligation of the Social Union? It is, I believe, accepting joyfully and thankfully these secular co-factors, to extend to them the sanctions of Christianity and the distinct sympathy and direction of the Church. It is to claim them as the Church's rightful helpers. It is to prove that without the Son of God and his kingdom on the earth they could not have been what they are. It is to infuse into them the spirit of the Gospel, the doctrine of Holy Scripture, the reverence of sacramental mysteries and hallowed ordinances. It is to set in the midst of them the solemn yet comforting illumination of the Cross. It is to uncover and expose the root poison of social sin and to promote its healing by sacrifice.

"Just as the first step towards the restoration of social order is the knowledge and confession of social disease, so the ministry of the Church will arise to its responsibility only as it turns upon itself courageously the eyes of a searching self-examination.

"An English expert in economics said: 'If we could regard the Church as the intensification of our civic sentiment, and not as its antagonist, we might manage better than we do. We know our country, our neighborhood, our trade, but our citizenship we are only just beginning to recognize, except in the parliamentary franchise, which women—more than half the community—do not possess.' Mankind are not now to be redeemed, but to be taught that the Redeemer of men's souls is the Redeemer of society, of the nation, of the State.

"Both in the Creation and in the Incarnation the individual cannot be conceived, he cannot exist without being conceived and existing as social. Society is therefore claimed to be an organization. And, while the organism must be taken in a sense less exact and determinate than when it is applied to an animal or a tree, the term has, nevertheless, a legitimate meaning. Society is certainly not organized as the family is, or as the Church is, by its single personal headship, its baptismal membership, its creed and successive ministry, or as Maurice and Mulford, if not Burke and Milton, held a nation to be; yet, inasmuch as the human creature cannot live apart from social relations, this term "organism" is not a misnomer. The kingdoms are two, the Church and the world. Christ says they are; but while the Church is formally in the world, yet, in design, in the scope of its Catholic purpose, potentially, the Church comprehends the world. And the law holds in both—the law which binds each to all.

"At the bottom of our disastrous social inequalities—disastrous, remember, not as being inequalities in capacity or achievement, which are inevitable, but in opportunity to live decently by honest labor—there lies one obstinate perversity, a disregard of what man is, a coveting of what he has. So, at the bottom of our social welfare lies obedience to the comprehensive ordinance of God that mankind are one only in the Son of Man. Materialism is as bad at one end of the social scale as the other; selfishness is as bad. The worst evil of the poor is not their poverty, of the overworked man is not their work, of the underpaid, is not that their employers are richer than they.

"So long as there is, on either side—that of the capitalist or the wage-worker—nothing nobler than the question: 'How much money?' there will be no contract that self-interest will not break, no board of arbitration or conciliation that will arbitrate or conciliate, no compromise that passion will not shrivel like flax in the fire. Not business and bargaining alone, but the whole estimate of man by

man, is to be learned of Him who never despised or blessed a poor man for his poverty, and never honored or cursed a rich man for his riches. In the reign of His righteousness, contempt will be contemptible, ostentation meaner than vile raiment, social tyranny and bigotry more vulgar than awkward manners or rustic speech. Then labor leagues will not conspire to get possession of the good things which they envy, and hate the prosperous neighbor for possessing. The Church has something else to do for the coming of the kingdom than to wait for it. God's kingdom comes by a faith which works while it waits, by a believing, thinking, loving, working Church. Hence the Church Social Union."

The Rev. W. D. P. Bliss, of Boston, secretary of the executive committee of the Social Union, next made a brief address.

Bishop Sessums, of Louisiana, said: "I count it a great privilege to speak to day on this subject and this occasion, and especially in sequence to the honored Bishop of Central New York. After his beautiful and Christ like statement of the purposes of the Church Social Union, I shall not need to say anything further in that line. But I sincerely hope that the society will be recognized, that its work will be understood, and that the Church will show its appreciation in a large number of accessions to the present membership. The advice of Christ, 'Take no heed for the morrow what ye shall eat or what ye shall drink,' and His many declarations against riches have often been misconstrued. It was simply Christ's way of telling the would that the hard practical lives they were leading ought to be softened by mutual kindness and unselfishness. The same conditions that existed then, for the most part, surround us to-day. The ideal preached by Christ is so great, so world-embracing, passing the scope of human understanding, that we must take it in parts, and apply them as we can to the things of life. It may be that the Church has dwelt too much on one point, on man's relation to God, and has neglected man's relation to man. Christianity gives us both. And they should be so closely moulded together that we cannot tell where the human ends and the divine begins.

"It is hard to drive these Christian ideals into the minds of practical, self-seeking men. Religion has been too much relegated to the mysterious, instead of employing it to attack and demolish the mountains of obstacles which confront us in every-day life. In times past only a few accidental drops of philanthropy have been permitted to trickle down from heights of wisdom and bounty to the thirsty thousands below. Our duty to our fellow-man is a real and an imperative call. Do we expect God to break through the floors of heaven and send down chariots of fire to flame and energize and renovate mankind? The trouble is that, like the ancients, we have many gods—a god for our inner life, a god to regulate our philanthropy, our business, and every department of life, instead of recognizing one God and one principle for all things. The State has been partly to blame for the little part God has had in its affairs, because politicians have always had a fear of the 'encroachments of the Church' But the Church has a duty there, as well as everywhere else, and it should haunt the ways of men till the religion of Christ shall dominate all their affairs.

"To seek that the will of God shall be done on earth as in heaven is a principle and a teaching that differentiates Christianity from all other religions and all sociologies. To make friends of the mammon of unrighteousness, to make use of practical instrumentalities to bring about that end, to force the benefits of Christianity into the lives of sordid men—that is our duty as Christians. The day will come when the celestial city shall be let down upon earth, and in that day men shall dwell in it as angels and archangels before the throne."

## New York City

The anniversary of St. Luke's Home for Indigent Christian Females was celebrated on the afternoon of St. Luke's Day, Oct. 18th, at the church of the Beloved Disciple.

The Churchman's Association held a meeting Oct. 21st. A paper was presented by the Rev. D. Parker Morgan, D.D, of the church of the Heavenly Rest.

The opening services of Ascension Memorial church were held on Oct. 27th. The Bishop preached in the morning, and in the evening the Rev. Edward A. Bradley, D.D.

Columbia College has received from Mrs. Cornelia A. Atwill $6,000 to found two scholarships in the School of Arts in memory of her grandsons, Sidney Barculo Stuart, class of '80, and Eugene Tolman Stuart, class of '81, School of Arts. While she lives she will designate the holders; after her death the president of the college and dean of the School of Arts are to do so.

The church of the Incarnation has received from the Rev. Wm. M. Grosvenor information of his acceptance of the rectorship; he is expected to begin his work on Dec. 1st. He is a graduate of Williams College in the class of 1885, and of the Berkeley Divinity School, in the class of 1888. Since 1890 he has been rector of Trinity church, Lenox, Mass.

The local assembly of the Brotherhood of St. Andrew met Friday evening, at St. Chrysostom's chapel, and elected a new executive committee. An address was delivered by Mr. Camp, of St. Agnes' chapel, on "How a man can do Brotherhood work when his wife makes him stay at home evenings;" and one by Mr. John P. Faure on "Experiences of the Convention.

The Practical Training School for Rescue Workers at St. Bartholomew's parish house opened its second annual session Tuesday, Oct. 15th. The corps of instructors will consist of three curates of St. Bartholomew's parish, the Rev. Dr. Geo. H McGrew, and the Rev. Messrs. Braddin Hamilton and J. Frederick Talcott, to whom will be added the Rev. Dr. A. Lowrey, Col. Henry H. Hadley, and workers of the Rescue Mission.

The famous English missioner, the Rev. W. Hay M. H. Aitken, who arrived on Oct. 23rd by "Teutonic," remained in town over night a guest of the Parochial Missions Society, journeying to Montreal on Thursday. He will preach Missions in the Dominion during the autumn and winter, returning to St. Andrew's parish, Harlem, in Lent; he will hold a Mission from March 1st to 17th, after that, one for men only in some down-town church for one week. Then he will go to Philadelphia and Washington.

The funeral services of Miss Elizabeth Clarkson Jay were held Oct. 23rd at the church of the Incarnation. She was a daughter of the late Peter Augustus Jay, and had been greatly devoted to charitable work in the Church, having been connected with the Colored Home and Colored Orphan Asylum, and many other charitable institutions. As a life member of the New York Genealogical and Biographical Society, and the Huguenot Society of America, also a member of the Wisconsin Historical Society and the New York Historical Society, Miss Jay was considered an authority on any biographical question. The Huguenot Society has lost by her death one of its oldest members, that society owing its foundation in this country to Miss Jay's cousin, the late Hon. John Jay.

Over 100 members and guests of the Lehigh University Club of this city, met on the evening of Friday, Oct. 25th, at a dinner at the Hotel Brunswick, in honor of Dr. Thomas Messinger Drown, the new president of the University. Among the guests were representatives of Columbia, Princeton, and Lafayette colleges, the Massachusetts Institute of Technology, Stevens Institute, and other prominent seats of learning. The large dining hall of the hotel was tastefully decorated with national emblems and the brown and white colors of Lehigh University. Mr. R. G. Cooke, president of the club, presided. Dr. Drown responded to the toast of the University. Addresses were also made by President Low, President Francis A. Walker, Prof. Chandler, Mr. David King, and Dr. Rossiter W. Raymond. College songs were sung.

## Philadelphia

The Rev. Dr. Samuel Upjohn, rector of St. Luke's, Germantown, has sustained a painful injury to his left arm in trying to board an electric car, as he was on his way to administer Baptism to a sick child.

The Northwest Convocation met on the 17th ult. It was agreed that the president, the Rev. Dr. B. Watson, and the Rev. Dr. Silvester, rector of the memorial church of the Advocate, should decide upon the resumption of mission work at the chapel of St. John the Divine, under the supervision of the parish of the Advocate. Some time ago Dr. Silvester appointed a layman, Mr. W. F. Reber, of the Advocate, as the superintendent of the mission Sunday school, who, with the assistance of teachers mainly from the Advocate, secured an attendance of some 60 or 70 children.

The Rev. Dr. W. N. McVickar, one of the clerical deputies to the late General Convention, was called home before its adjournment, to officiate, on the 22nd ult., at the home of the late Mrs. Clarence H. Clark, one of the most devoted members of Holy Trinity church, who entered into rest on the 18th ult. She was the daughter of Mr. Thomas Motley, of Boston, and a niece of the historian. Her life was a benediction, and her death is sincerely mourned by a large circle of friends, for her charity extended to every form of wise and useful benevolence.

Letters of administration have been granted to George W. Pepper upon the unadministered portion of the estate of the late Rev. Dr. Herman Hooker, who died in 1865, and in his will made Nashotah House, Wis., a revisionary legatee along with a niece, Lucinda Cutler, whose whereabouts are unknown. The executors are dead. The residuary estate is on special deposit with the Phila. Trust Co. Nashotah House made application for these letters of administration, so that its share of the fund may be paid over, and the other portion retained during further investigation for the missing niece.

The board of council of the City Mission has learned from friends of the family that Mrs. Heloise (Drexel) Smith has bequeathed to the mission, "Oakbourne," her magnificent country home, with 27 acres of land, situated in Chester Co., about one mile from the borough of West Chester. The intention of the donor is that the mission shall occupy the same as a retreat for invalids, and the bequest includes the horses and carriages, which are to be used for the benefit of the patients. Among the natural beauties of the estate are a fine grove and a lake of clear water. Mrs. Smith in making this bequest is carrying out the wishes of her late husband, James C. Smith, who died recently, and who always took a great interest in the work of the mission.

# Diocesan News

## Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop

The Rev. Dr. J. J. Elmendorf, professor of apologetics in the Western Theological Seminary, while conversing with Bishop McLaren, at the latter's house, Oct. 24th, on business connected with the seminary, suddenly lost consciousness. Heart failure was pronounced the cause. Dr. Elmendorf has partially recovered, and his entire restoration to health and strength is hoped for. He is over 70 years of age and widely known in the Church. He was for many years a chaplain in Racine College.

The fifth annual dinner of the Church Club of Chicago was given at the Auditorium Hotel on Thursday evening, Oct. 24th. During the short reception which preceded the dinner the guests were afforded an opportunity to meet personally the honored guests of the evening, including six bishops, and many clerical and lay deputies to the recent General Convention in Minneapolis. The clergy and laity of the city and suburban parishes were largely represented. In a few graceful and witty remarks the president of the club, Edward P. Bailey, Esq., welcomed the guests, and extended to them the hospitality of the club. He then introduced the Rt. Rev. Dr. Nelson, Bishop of Georgia, who extended greetings from the diocese of Georgia to the diocese of Chicago, showing the many bonds of similarity between Chicago and Atlanta, the Exposition cities. Commingled of the serious and the humorous, the speech was most entertaining throughout. The Rev. Dr. Spalding of San Francisco, was introduced and made a few remarks. He was followed by the Bishop of Chicago who referred in a sympathetic manner to the sad event of the afternoon, when the Rev. Dr. Elmendorf, in conversation with him at his residence, had been suddenly stricken with heart failure; he closed by introducing the Rev. Morgan Dix, D. D., to whom he paid a glowing tribute of praise. The Rev. Dr. Dix responded in a memorable address which held the close attention of his hearers. As chairman of the House of Clerical and Lay Deputies, he briefly referred to the work of the recent Convention. The Rt. Rev. Dr. Gailor, Assistant Bishop of Tennessee, the Rev. Dr. Talbot, Bishop of Wyoming and Idaho, and the Rev. Henry Forester, made addresses in which they referred to their work and the sections of the country which they represent. The occasion was a most profitable and enjoyable one, and was generally pronounced the most successful dinner yet given by the Church Club of Chicago.

A conference of the associates of the Girls' Friendly Society was held in the Church Club rooms Tuesday afternoon, Oct. 22nd. Papers were read and discussed upon religious and secular topics, with a view to helping associates in the work of the society.

The 11th semi-annual meeting of the Chicago branch of the Woman's Auxiliary was held on Wednesday, Oct. 23rd, in St. Peter's church. Everything was well arranged for the comfort of the clergy, officers, and members. The afternoon meeting was well attended. The president, Mrs. Lyman, presided, and gave in her address a brief account of some of the events of the triennial meeting of the Woman's Auxiliary in Minneapolis, especially at the great service in Christ church, St. Paul, when the grand offering of $54,000 was presented. Mrs. Hunter of St. Augustine's School, Raleigh, N. C., gave a touching description of the needs of the colored people in the South, and of the efforts being made to educate the children of this neglected race. Mrs. Hubbard spoke kindly words for the missionary jurisdiction of Spokane and urged the need to furnish and support a Church hospital there. An offering was taken, amounting to $150, which will be devoted to the missionary work spoken of by these ladies. Mrs. Lyman then introduced Miss Emery, the general secretary from New York, who spoke of some of the results of the triennial convention of the Woman's Auxiliary, and of the obligations taken upon the whole auxiliary, which each branch should bear a part in fulfilling. While the list of good works commended to the Chicago branch was large, she showed how by prayer and good courage, by constant and systematic giving, more than was now planned might be accomplished, without any additional burden. Bishop Brooke, of Oklahoma, and Bishop Leonard of Utah and Nevada, gave accounts of their work and needs, and Mrs. Lyman's suggestion that pledges be made for the work of these bishops, was met by a ready response, and in a very short time $204 was pledged for this purpose. After an urgent invitation from the Rev. Mr. Edsall for all to remain and take supper with the ladies of St. Peter's parish, the meeting adjourned. The evening service began at 7:45, with a congregation

which completely filled the spacious church. After a short service the Bishop of the diocese welcomed the people and commended those whom he should introduce to their kindly attention and sympathy. The Rt. Rev. Dr. Nelson, Bishop of Georgia, spoke strong and interesting words in behalf of the colored people of the South. He was followed by the Rev. Mr. Forrester, who gave an account of what has been done, and of the future prospects of the Mexican Church. The Rt. Rev. Dr. Graves, Missionary Bishop of Shanghai, carried his hearers to that far away land, and kept them interested in the good work already accomplished there, and his hopes for its future. The offering of the evening will be devoted to the work of the missionaries who spoke. Bishop McLaren closed the service with prayer and the benediction

Very interesting services in keeping with the fifth anniversary of the priest in charge of the cathedral SS. Peter and Paul, were held on Sunday, Oct. 6th. At 7:30 there was a celebration of the Holy Eucharist especially for those confirmed during the present incumbency, a goodly representation being present. At the High Celebration the priest in charge was the celebrant, the Rev. Henry G. Perry, Gospeller, and the Rev. George S. Todd, Epistoller. The processional, "On our way rejoicing," was sung to an inspiring tune composed for the occasion by Mr. Frederic A. Dunster, the organist and choirmaster. Eyre's sublime Communion service in E flat was exceptionally well rendered on the part of the choir. Among those present were many whose faces were familiar in the cathedral long years ago. Not less than more recent comers did they seem to rejoice in the evidence of increased prosperity in and about the cathedral. The priest in charge cited many reasons for abundant thanksgiving and praise to God for the triumphs He has wrought. To the glory of the Church in Chicago, the charge so often made that the Church ministers to the poor only with feeble missions, barren services, and meagre support, has been met and disproved at the cathedral, for here are maintained attractive, beautiful, dignified, worshipful, loyal services, in close proximity to the homes of multitudes of the poor, even to the resorts of the profligate and outcast. The sittings are all free. A high order of music has been attained to by faithful work on the part of the choristers under their efficient director. There is cause for thanks also to him who made possible such music by a liberal endowment.

Within the five years the splendidly equipped Cathedral Mission House, built with money raised by the Bishop, has been finished and opened, the Sisters of St. Mary being installed therein. Here a free dispensary is maintained and much of the work of the cathedral guilds done. The third floor of the clergy house has been finished at an expense of $560, the work being contributed in large part. The new chapel and sacristy have been built at a cost of about $2,000; $800 have been contributed by the cathedral chapter of the G. F. S. to the G. F. S. cot fund of St. Luke's Hospital; plans have been drawn and a fund started for a new guild and school building. The latest acquisition is the St. Mary's Home for Children recently opened by the Sisters. Meanwhile the ordinary work of the cathedral has prospered to a degree most gratifying. The daily services have been maintained, the Eucharist, Matins, and Evensong. There have been 719 Baptisms, 202 Confirmations, 212 marriages, and 352 burials. A kindergarten has been sustained, proving a very important factor in the work.

The services of the day concluded with choral Evensong and Schubert's sacred cantata, "The Song of Miriam," artistically and devotionally rendered by the choir, assisted by Mrs. Marie Louise Perrine, in the solo parts. An informal anniversary reception on the Tuesday evening following brought together a large number of the congregation, whose congratulations were happily expressed by the Rev. Henry G. Perry.

The Rev. A. W. Mann spent Sunday, Oct. 13th, in Chicago, holding two services for deaf-mutes, in All Angels' mission. Of those receiving at the morning Celebration five came from Maplewood, Auburn Park, and Pullman.

A member of Emmanuel church, Rockford, has recently bequeathed to that parish the sum of $1,000, to be applied towards the building of a new church.

The mission of S.. Augustine at Wilmette, one of the growing suburban towns, is rejoicing in the completion of the payment of the debt on their lot. They now own 60 feet on one of the choicest residence streets, worth nearly $2,000. It is expected that ground will be broken early in the spring for a chapel which will accommodate the growing membership for some time to come.

## Indiana

**The Rev. John Hazen White, D. D., Bishop**

The death of the Rev. J. H. Ranger of Christ church, Indianapolis, occurred on Oct. 24th, at St. Barnabas' Hospital, Minneapolis. Mr. Ranger contracted a severe cold during the sessions of the Convention about two weeks ago. He persisted in going out of doors, and was finally stricken with an attack of pneumonia. About a week ago he was removed to the hospital. The Rev. John Hilliard Ranger went to Indianapolis eight years ago from Bay Ridge, L. I., succeeding Dr. E. A. Bradley. He was the close adviser of the late Bishop Knickerbacker. His death is a great loss to the diocese. He leaves a widow and three small children.

The convocation of the Central Deanery held in Grace church, Muncie, Sept. 24th and 25th, brought together the Bishop and seven of the clergy of this deanery, and the dean of the Northern Convocation. The programme was carried out with only one important omission or change, which was caused by the absence of the Rev. Mr. Blake, of Lafayette, whose presence and paper on "Moral principle and exalted character as products of Christianity" were greatly missed. Miss Dr. Haslep, of St. Luke's Hospital, Shanghai, appeared on Tuesday afternoon in Chinese costume, and her addresses to the Woman's Auxiliary and to the children were greatly enjoyed. At the evening service three young ladies were confirmed and the Bishop delighted a large congregation by his touching address to the candidates and his strong sermon on "Workers together with God." The visiting clergy and a few of the people received the Holy Communion together on Wednesday morning. Dean Seabrease preached an admirable sermon, chiefly to the clergy, at Morning Prayer; the Rev. Mr. Cathell gave a valuable meditation on "Intention, or Christian consciousness in ministerial work" at noon; the papers of Messrs. Cole and Ranger were of great interest, and worthy of being heard and weighed by many more than were present at the afternoon sessions. In the evening the Bishop delivered a strong and highly spiritual address on social purity to a congregation of men only who filled the church. A couple of hours, from 4 to 6, were pleasantly spent in a trolley ride about the city in a car placed at the service of the convocation by Mr. McCulloch, of the Street Railway company, who was the recipient of a vote of thanks for his courtesy.

## Central Pennsylvania

**Nelson S. Rulison, D.D., Bishop**

SOUTH BETHLEHEM.—The celebration of Founder's Day at Lehigh University took place last week. It was begun by an address from the new president, Dr. Drown, on "The educational value of engineering studies." The address was delivered in the Packer memorial chapel. Athletic games took place in the afternoon. The class in mechanical engineering recently took a trip to Niagara Falls to see the various methods of utilizing the energy of the falls. On the return, a short stop was made at Ithaca, N. Y., where the extensive shops and laboratories of the Sibley college of mechanical engineering at Cornell University were inspected.

## Maryland

**William Paret, D.D., LL.D., Bishop**

THURMONT.—The consecration of St. Stephen's chapel, in Catoctin parish, occurred Sept. 23rd. This chapel was erected in 1891, the first service being held Dec. 1st of that year. A debt of over $700 remained for the payment of which the faithful Church people have worked hard. The mission was started in 1889, in a dingy room in the Odd Fellows Hall, by an earnest layman gathering together a Sunday school. The Rev. R. Whittingham has been the rector for some three years. The result of his labors is a beautiful little Gothic wood structure seating 250. Bishop Paret officiated at the services. The Rev. Ernest Magill read the Morning Prayer and lessons; the Rev. Jesse Higgins delivered the sermon. Bishop Paret celebrated the Holy Eucharist. The music was beautifully rendered on a new pipe organ recently purchased. The Bishop confirmed three candidates.

## Easton

**Wm Forbes Adams, D. C. L. Bishop**

Mrs. D. Cornelia Dawson, aged 72 years, widow of the late Mordecai Dawson, died Oct. 13th, at her residence in Easton, Talbot Co., after a few days' illness of acute pneumonia. The deceased was thoroughly identified with the work of Trinity cathedral from its inception to the day of her death, and was vice-president of the Home for Friendless Children, a diocesan institution at Easton.

## Pittsburgh

**Cortlandt Whitehead, D. D., Bishop**

The Rev. W. L. H. Benton, priest in charge of the missions at Braddock, Latrobe, and Jeannette, was married on Oct. 3rd, at Plymouth, Mass., to Miss Kate M. Phipps.

An interesting and encouraging meeting was held by the congregation of the church of St. John the Baptist, Allegheny, on the evening of Wednesday, Oct. 9th, at which over $500 was contributed by those present to the Church Building Fund of the mission. A lot has been promised on which to erect a church, whenever there shall be sufficient money on hand to ensure its completion without debt. It is hoped during the winter to add to the fund very considerably, so that in the spring work can begin on a new church building.

CITY.—Since the return of the delegates from the Convention of the Brotherhood of St. Andrew in Louisville, very interesting and helpful services have been held in Calvary, St. James', and St. John's churches, in the interests of the Brotherhood, at which addresses have been made by those in attendance at the Convention. Much gratification has been expressed at the placing of Mr. H. D. W. English on the Council of the Brotherhood.

## Long Island

**Abram N. Littlejohn, D.D., LL.D., Bishop**

BROOKLYN.—Twenty five years ago the church of the Good Shepherd began its history as a mission of Holy Trinity church in a store on Fulton st. The anniversary of this event was celebrated on Oct. 13th, 14th, and 15th. The Rev. Henry B. Cornwell, D. D., now rector *emeritus*, preached on the morning of Sunday, Oct. 13th, and the Rev. Andrew Underhill, rector, in the evening. On Monday evening a choir festival was held at which the Rev. George G. Hepburn, the first rector, gave some interesting details of the early work, and the Rev. Dr. D. Parker Morgan, of New York, delivered an address. The music was finely rendered by a large vested choir of men and boys, conducted by Thos. W. McDonough, organist. The choir was accompanied by wind and string instruments. Schubert's Song of Miriam as an offertory was the especial feature and finely executed. A very large representation of the clergy of the city were in the procession. On Tuesday evening a reception was held in the parish hall, when congratulations were exchanged by a large gathering of the past and present members of the congregation. The rectorship of the rector *emeritus* covers 22 years out of the 25 of the church's history. From the weakness of a humble mission in a store it has grown until now it is a leading parish with 725 communicants, a Sunday school numbering 460, and an income of $13,000. Its debt of $8,000, it is hoped, will soon be cancelled. This was incurred in building the parish house and in improving the church which has been several times enlarged.

The officers and teachers of the Sunday school of St. Mary's church gave a reception in the parish house on Oct. 9th to the rector, the Rev. W. W. Bellinger, and to Mrs. Bellinger, in token of their gratification at his return from absence which had been necessitated by his long and serious illness. Nearly 700 persons accepted the invitation and were personally presented to Mr. and Mrs. Bellinger. Instrumental and vocal music and an ample collation varied the pleasures of the evening. The assistant minister of St. Mary's, the Rev. Harold Davidson, has lately organized a boys' guild for the boys of the parish who are 12 years old and over. By co operation with the Working Women's Vacation Society, of Brooklyn, and the Working Girls' Vacation Society, of New York, the Fresh Air Fund of St. Mary's has, during the last season, provided vacations of two weeks each for nine women, eight girls, and 1 children.

## Rhode Island

**Thomas March Clark, D.D., LL.D., Bishop**

BRISTOL.—By the will of the late Mrs. Hope Potter Walker, St. Michael's church receives a legacy of $1,000, and the Bristol Old Ladies' Home, a legacy of $25,000.

## Massachusetts

**William Lawrence, S.T.D., Bishop.**

CHESTNUT HILL.—The new parish house of the church of the Redeemer was formally opened on Oct. 16th. After a service, addresses were made by the Rev. Prof. Nash, the rector, and the Rev. Dr. Shinn. Wheelmen are attracted to this church by a water fountain, which has been put near by for their use, and a sign confronts them also with a cordial invitation to attend services.

BOSTON.—St. Luke's Home for Convalescents had its annual Donation Day on Oct. 18th. Many articles, including fancy work, fruit, and plants, were for sale and found purchasers; some of the articles were contributed by the inmates of the home. There are now 26 women under its care. Divine service was held by the chaplain, the Rev. W. O. Pearson.

The following subjects will be treated at the Monday morning meetings of clergy at the Diocesan House: Oct. 28th, the Rev. Geo. Hodges, D.D., "Massachusetts Churchmanship;" Nov. 4th, the Rev. C. H. Perry, "Priest and prophet;" Nov. 11th, the Rev. C. N. Field, "The work among the colored people;" Nov. 18th, the Rev. W. C. Richardson, "The episcopal prerogative in conferring jurisdiction;" Nov. 25th, the Rev. A. St. J. Chambre, D.D., "What is the Gospel?"

## Pennsylvania

**Ozi W. Whitaker, D.D., Bishop**

RIDLEY PARK.—The autumnal meeting of the convocation of Chester met on Oct. 8th in Christ church. The sermon was preached by the Rev. W. W. Steel. Missionary reports of a most satisfactory character were presented by the several missionaries. The services were well attended.

## Connecticut

[John Williams, D.D., LL.D., Bishop

At the June meeting of the New London Archdeaconry it was resolved to try a new plan for stirring up missionary zeal, said plan to consist of a modified Mission to be held in each parish and mission station in the district at some time during the year; the rector or missionary, subject to the advice of the archdeacon, to select his Mission preacher from the clergy, either at home or abroad. The first of this series of Missions was held in Willimantic and Putnam, beginning on Sunday, Sept. 15. The missionary at Putnam, the Rev. Theo. M. Peck, conducted a one day's Mission at Willimantic and Windham on the 15th, with large congregations at both places, who were much interested to learn about diocesan missions. At Putnam the Rev. E. J. Sanford, of Willimantic, had charge of the mission, which was conducted somewhat on the lines of the Parochial Mission Society. The first service was that of Holy Communion, with an explanation of the object of the Mission; and a special sermon; there was a service and sermon at Woodstock in the afternoon, and a special mission service and sermon in the evening. During the week, services were held twice daily excepting on Saturday. Each day at 10 A. M., Morning Prayer was said, with an instruction on Church life and doctrine. At 4 P. M., Evensong with another instruction, and at 7:30 P. M., a short mission service with the special sermon of the day. The congregations were large, consisting of all sorts and shades of theological belief and opinion, while the Church people feel that they have had a great spiritual uplifting.

MIDDLETOWN.—Berkeley Divinity School is to have a new library building. During the summer the trustees accepted plans presented by Mr. F. Withers, of New York, and in the latter part of July the foundation was excavated, the old gymnasium having been torn down to make way for the new structure. Since that time the work has been pushed as rapidly as possible. The building is oblong in shape with the longer axis parallel to Washington ave. The foundation is laid in brown stone, and the walls in brick with stone trimmings. The first story will contain lecture rooms for all the classes. The library will be in the second story, which is one large room with galleries on three sides. There will be cases for 30,000 volumes. On the west side will be an ornamental chimney breast, the crowning decoration of which will be the portrait of the venerable Presiding Bishop and founder of the school. The structure will be practically fire-proof, and it is hoped to have it completed before the next ordination. The school opened on Sept. 9th, with two men less than last year in the senior class; viz., Mr. A. J. Nock, who goes to St. Stephen's College, Annandale, as instructor in mathematics; and Mr. Franklin Knight, of Lynn, Mass., who is forced by ill-health to give up his studies and go to Colorado. Prof. Barbour has returned from abroad much improved in health.

NORWALK.—Five years ago, Sept 24th, Grace parish, the Rev. S. H. Watkins, rector, was organized, and later on a church was built, incurring a debt of some $12 000. Since that time, by the earnest efforts of the rector, $1,000 per year has been paid until the past summer, when Mr. Charles F. Osborn offered $5,000 toward removing the balance, which amounted with interest to $7 800. Mr. E A. Woodward then gave $1 000, while 30 or 40 other members of the congregation subscribed sufficient to free the parish from debt.

WESTON.—The Fairfield County Clerical Association met in Emmanuel church, the Rev. Alex. Hamilton, rector, on Sept. 9th. Fifteen members were present, and the Holy Communion was celebrated at 11 A. M., after which an essay upon Church architecture was read by the Rev. R. Bancroft Whipple. The feature of the occasion, however, was the celebration, at 3 P. M., of the 50th anniversary of the laying of the corner-stone of the church. The rector read an historical address and all the visiting clergy made short speeches. Among the interesting relics exhibited at the service were the old Bible and Prayer Book, altar, Communion service, pulpit, and reading desk. This church occupies a unique position, being the only place of worship in the village.

WINDSOR LOCKS.—St. Paul's church, the Rev John Williams, rector, has a new bell, the gift of Mr. James B. Colton, in memory of his daughter, Lilian A. Colton. The parishioners are also expecting a new organ from the same generous donor.

NEW CANAAN.—The Bishop of Tokyo, Japan, acting for the Bishop of the diocese, visited St. Mark's parish, the Rev. R. Howland Neide, rector, on Friday, Sept. 20th, and confirmed a class presented by the rector.

GREENWICH.—The Rev. B. M. Yarrington's faithful and devoted life work of 56 years in Christ church parish closed the 28 h of April last, and the parish has voted to make him rector *emeritus*.

THE SOCIAL LIFE OF A CHURCH

BY MRS. LYMAN ABBOTT

How far a church should develop its social side, and the best methods to pursue.

Two of forty features in the November

LADIES' HOME JOURNAL

IDEAS FOR CHURCH SOCIABLES

Three new suggestions by experienced projectors of church festivals.

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The Curtis Publishing Company, Philadelphia

# The Living Church

**Chicago, November 2, 1895**

Rev. C. W. Leffingwell, Editor and Proprietor


THE General Convention has had a harmonious and useful session. There is not so much to be recorded in the way of completed legislation, but the discussions upon the report of the Commission on the Revision of the Constitution and Canons have been of the highest value as means of education. In such an important and delicate matter, the true wisdom is to proceed slowly, and only after the most careful consideration. In this, the Convention has displayed a conservatism which is a guarantee that the changes finally adopted will be for the best good of the Church. It has been debating the serious matter of adjusting the working machinery of the Church to meet the demands of its work, demands which have grown more pressing with the remarkable growth of the last fifty years. In its action upon the Constitution the adoption of the title has been of significance as a recognition of the fact that the general feeling of the Church is one of impatience and weariness with our present misleading title. That accepted and sent down to the dioceses for approval, "Constitutions and Canons of that part of the Catholic Church known in law as the Protestant Episcopal Church in the United States," while it may be fairly criticised as cumbersome, yet is descriptive, and will be accepted for the present until the old name dies a natural death.

THE Declaration prefixed to the report of the Commission, which, if adopted, would have had the effect of placing essentials of the Church's being in a position susceptible of modification or even abolition by legislation, was generally distrusted and condemned. It was stricken out by the deputies and laid on the table by the bishops. No one had a word to say for it. The bishops completed and sent down to the deputies their work upon the Constitution, but the Lower House debated long and earnestly upon each proposition, with the result that only the first article of the amended Constitution received the concurrent action of both Houses. The remaining portions of the report which were sent down by the bishops, were referred to a committee of the Lower House, which will bring in a report three years hence. Long debates were had upon the use of the word "Primate" and upon the provincial system. The temper of the House of Deputies seemed to be in favor of a system of provinces. The discussion of the subject will be of great value.

THE bishops sent down an amendment to the title page of the Prayer Book striking out the words "Protestant Episcopal." This was rejected by the deputies, not upon the merits of the case, but from the aversion generally felt to reopening the revision of the Prayer Book. Turning to other matters, the amendment to the present Constitution passed at the last Convention, changing the title Assistant Bishop to Bishop-Coadjutor, has been finally adopted. An amendment has been proposed for final action at the next Convention, making constitutional provision for the cession of territory by a diocese, that the General Convention may make missionary districts of the ceded territory. The erection of new dioceses in Maryland, California, and Kentucky, and in the present missionary districts of Northern Michigan and Northern Texas was authorized. The northern part of Minnesota and the western portion of North Carolina have been constituted missionary jurisdictions, under the names Duluth and Asheville, respectively. The House of Bishops divided Japan into two districts and nominated a bishop for the new district, but the House of Deputies refused to concur in the division. The Rev. Peter T. Rowe, for many years the faithful missionary at Sault Ste. Marie in Northern Michigan, was elected Missionary Bishop of Alaska. Washington, D. C., was selected as the place of the next meeting of the Convention.

THE debate upon the amendment to the Constitution offered by the Rev. Dr. Huntington was one of great interest, as it involved the question of Church Unity. Three years ago the House expressed its opinion of its unwisdom by repeatedly declining to refer it to the Commission on Revision. This year by a largely increased majority and in a vote by dioceses and orders, it was emphatically condemned. The Pastoral Letter calls for little comment. It is somewhat *ad clerum*, and, we may venture to think, somewhat below the standard of previous utterances. Its chief importance is in the emphatic re-affirmation of the Pastoral of October, 1894.

ONE of the most striking phenomena of the General Convention was the progressiveness of the House of Bishops. The bishops of to-day are very unlike those of a generation ago. The old-fashioned bishops seemed to think that they had a divine mission to smother all enthusiasm as promptly and effectively as possible. Modern bishops, with few exceptions, are leaders in enthusiasm and prophets of hopefulness. They are inclined to lead more rapidly than the Church can always follow. They are frankly impatient of the hampering control of a rock-rooted and mossback conservatism. How can we account for the change? It may be said that younger men are now chosen to wear the mitre than formerly. Very true, and the fact has its influence, to some extent. But we believe that the true explanation is to be found in the vastly deeper realization of the responsibility of the episcopate for the government and administration of the Church, which prevails among the bishops of our time. Their minds are occupied not so much with the great dignity of their sacred office as with its overwhelming responsibility for the growth and development of the Church. They must perforce be the leaders. They must be the hardest workers in the Church, as indeed they are. And so they are most in contact with the people, and know that bishops are called of God to rule the Church, not to be overruled by it; to lead and not continually to drag the Church back; to make ventures of faith, not to waste time in dubious deliberation; in short to be men of foresight as well as of oversight.

THE intelligent religious press of the country, in commenting upon the tone of the General Convention, has seen very distinct evidence that the present name of the Church, "Protestant Episcopal," is distasteful to a great many, even "to a large majority of the Church." It is no answer to this to point to the refusal of the House of Deputies to concur with the bishops in omitting the words "Protestant Episcopal" from the title page of the Prayer Book. Simple as that measure seemed, it was embarrassed by practical considerations which made it extremely difficult to take such action at the present time. It was charged that it would involve the re-opening of Prayer Book revision, which many of the members most strongly opposed to the present misleading title, were distinctly pledged not to do. This was put with great emphasis at the outset of the discussion and at once aroused a feeling which it seemed useless to combat. We do not ourselves think the point well taken. Practically we do not for a moment imagine that this alteration in the title would be regarded as an invitation to further revision, or that anything of the kind would be attempted. It seems quite certain that the time is very near when, with virtual unanimity, such objections will disappear and this reform will be effected. We should be far from desiring to see a matter of such importance adopted by anything short of an overwhelming majority. Another consideration of a more material character, but none the less important in its own way, was the fact that immense numbers of the new Standard had been printed, and that it was fair neither to publishers or purchasers that anything should be done to affect its market value. Altogether the action taken is easily seen to be perfectly consistent with the dislike of the present name. On this point there is not and there will not be any re-action.

THE bishops at the recent General Convention voted to confer the title of "Primate" upon the Presiding Bishop. The title seemed proper enough according to English analogy. The Archbishop of Canterbury is "Primate of all England," and the Archbishop of York is "Primate of England." It is fitting that the Presiding Bishop of the American Church should be denominated by the same title. In England the name carries with it very small powers over the other bishops of the respective provinces. It is not clear, indeed, that the Archbishop of Canterbury has any power whatever in the province of York. It is a mistake to suppose that the name necessarily implies any "prelatical" or "hierarchical assumptions." Whatever prerogatives the Archbishop now has as Primate, he has through ancient law and custom. We do not suppose that any encroachments upon the rights of other bishops, or of priests and laymen, can be shown to have resulted from the possession on the part of the Archbishop of Canterbury of this ecclesiastical title. He is "*Primus inter pares*," only this and nothing more. The sole reason for advocating the revival of such a designation is the attainment of a correct ecclesiastical nomenclature. This is worthy to be aimed at because it has an inevitable influence in strengthening the general Catholic feeling, the consciousness that the Church of our love is a portion of the historic Church, and therefore rightly enters into possession of its nomenclature. "Sacerdotalism," "hierarchy," "prelacy," and the like, are bug-a-boos which still have some effect upon the uninitiated, but in this connection they have no proper application. As proposed by the House of Bishops, the Primate was to be a constitutional officer whose functions should be regulated by canon. By the rejection of their proposition the Presiding Bishop remains as heretofore an extra-constitutional dignitary, and as we have remarked once before, may gather prerogatives and powers by gradual accretion. Moreover, as no title is conferred upon him beyond the description contained in the words, "the presiding officer of the House of Bishops," the bishops themselves may call him what seems best to them. We should not wonder if in course of time "Primate" came by mere custom to be his recognized designation.

## Pastoral Letter

The reading of the Pastoral of the House of Bishops impressively closed the great Convention. It was addressed: "To our well-beloved in Christ, the clergy and laity of the Protestant Episcopal Church in the United States of America: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ."

After noting the proofs of God's favor in the extension of the Church, and referring to the absence of some whose wise counsels were sadly missed, the work of Prayer Book and constitutional revision was mentioned, the former as being "happily completed," the latter, as having made "satisfactory progress."

The lack of systematic giving to missions was dep-

recated. "We can never hope to rise to the measure of our opportunities, and of our obligations to meet them, until every baptized man, woman, and child, shall give freely, systematically, conscientiously, to the support of the Gospel and kingdom of our Lord Jesus Christ. In this connection, we note with grateful commendation the constantly growing work of that efficient and generous helper of the Church missions, the Woman's Auxiliary. Its triennial offering this year, though more than twofold larger than the previous one, is not of so much moment as the glowing and energetic love for missions which it manifests. Would that this impressive example of zeal and liberality might plead, in this day of stinted and irregular giving, with every member of the Church to go and do likewise."

The Pastoral then speaks of the crisis in missionary work in China, and says: "Such a crisis will not be without its use and purpose, if, as like ones have done in the past, it brings to the front and sets in battle array a larger measure of the heroism always latent in the militant host of Christ. For the present, then, the moral of this calamity is—more, not fewer, men in the field, and larger offerings by the Church to sustain them.

"The prosperity and growth of the Church are impressively shown by the consent given to the formation of five new dioceses and two new missionary jurisdictions. The reports of our domestic missionary bishops are full of encouragement. They illustrate and confirm the wise foresight which sent them forth to their respective fields, and abundantly assure the Church that it is taking no mean part in the great task of infusing the spirit of Christian institutions into the life of new communities, and into the laws of newly organized States.

"The great question of Christian unity continues to excite our earnest solicitude, though the prospect of any immediate and tangible result is not encouraging. The mind of the House of Bishops, as set forth in the Declaration of 1886, is unchanged. Though that Declaration contained too much for some and too little for others, we are persuaded that, as a basis for discussion and conference, we could not hope to improve it, even with the added experience of the conflicting criticisms of recent years. We regret that its overtures have not as yet been accepted by those to whom they were addressed; but rejoice to know that many of the faithful of various ecclesiastical connections have resolved to continue the study of the conditions and principles of unity as exhibited in the once undivided Church. We desire to assure all such, however associated for the better accomplishment of their purpose, of our sympathy and approval, and, so far as may be proper or needful, of our counsel. This plan for leavening the general Christian mind with the spirit of unity, is all the more worthy of encouragement because attempts at formal conference with accredited representatives of the several Christian communions concerned, seem, for the present, to be ended. Denominational barriers, however rigidly maintained, cannot hinder the prayers, or fetter the aspirations, or suppress the inquiries of the common mind of Christendom. It is in this direction that we now turn with good hopes of substantial fruits in the near future. But however earnest and persistent our endeavor to keep alive this great movement and the deep yearnings which inspire it, we can imagine no circumstance that would induce us to consent to any departure from the ancient deposit of the Faith and Order committed to our keeping for the common benefit of mankind, or to the impairment of any truly Apostolic and Catholic tradition of the Church, or to any measures which, in bringing us nearer to post-Reformation communions, would create any new obstacles to re-union with the old historic branches of the Catholic Church. Meanwhile we have an unshaken faith in the fulfillment of our Lord's prayer for the unity of His people. We believe that under Him, whatever the signs of the times to the contrary, the forces working for the restoration of such unity will, ere long, triumph over the forces working against it, and that modern individualism in religion will, in due time, be brought to recognize the fact that whatever in it may be needful to the wholesome spiritual progress of redeemed humanity, can reach its proper development only as it shall be trained into harmony with the organic order of the Kingdom of Christ. In behalf of this great interest, we recommend that constant and earnest supplication be made to Almighty God, and that no effort be spared to diffuse a knowledge of the true principles of Church unity; and that the feast of Whitsunday be annually observed as a most appropriate time for such prayer and instruction."

Regret is expressed at the lack of clergy offering themselves for missionary fields. "However it may be accounted for, it is painfully apparent that the self-sacrificing type of priestly service is, to say the least, not on the increase. Our young men may be intellectually well furnished, may be well grounded in dogmatic and practical theology, may have a fairly good average of personal energy and a sincere desire to serve the Master, if the service be not too exacting and burdensome; but if their training and outfit include nothing higher in motive, or more intense in conviction, or more positive in self-consecration, their ministry, in its daily contact with the world, will sooner or later drop from the dignity and fervor of a divine vocation to the loveless routine of an ordained professionalism. * * * If, under the pressure of a sore want, we are to plead for a return of that noblest characteristic of the Christian ministry, which seems to have so largely vanished, where could we hope to plead with such persuasive force as here in this great Northwest, the first pulsations of whose now gigantic life were made to beat in unison with the Gospel of Christ by the apostolic labors of James Lloyd Breck and his noble associates?"

The problem of the negro race in this country is presented as one of great gravity. "We have made them citizens, and we must make them Christians, really and effectually, or we shall feel the harmful influence of millions, aggregating one-tenth of our entire population. We thankfully recognize the moral advance of an ever increasing number of this race during the past decade, but regret that their still imperfect ethical standard is so little aided by the ideas of religion most prevalent among them. The responsibility of this work belongs to no one section. To redeem and elevate these people is a demand which the American Church cannot safely or reasonably decline. We urge, therefore, upon our clergy and congregations the need of large gifts and endowments for the successful prosecution of this work through the authorized channels of the Church."

Attention is called to the fund for the relief of disabled clergymen and of the widows and orphans of those deceased. The existing provision for this purpose is sadly inadequate. It is earnestly recommended that offerings be made for this fund annually, on Quinquagesima Sunday, or on the Sunday nearest thereto that may be convenient.

The importance of preserving the Lord's Day is emphasized. "It is protected by a divine command and by the perpetual sanctity of a human right. Men may and ought to worship God every day; but for the greater assurance of this duty, one day in seven has, with the formal sanction of all Christian civilization, been set apart for its due observance. This order cannot be disturbed without grave evils to the individual and the family, to society and the State. It seems almost incredible that our modern life should be capable of bringing into play any powers of evil that could seriously threaten the existence of so divine and beneficent an institution. * * * In this connection the House of Bishops, in view of recent occurrences in several of our States, desires to express its hearty approval of the prompt and courageous application of the powers of civil government for the repression of barbarous, brutal, and indecent exhibitions and recreations of whatever sort.

"By the tender mercies of our God, and the infinite compassion of our common Saviour, we beseech you, brethren, to remember in your prayers, and with your prompt and liberal help, that long-suffering and down-trodden people of the ancient and faithful Church of Armenia. To wasting oppression and persecution extending far back into the past, has now been added, by the fanatical violence and hatred of Moslem power, the unspeakable atrocities of to-day. Such a cry for sympathy and aid has seldom been heard in all the ages of Christendom.

"Beloved brethren, we, your bishops, have recently addressed to you, and do now re-affirm, a Pastoral Letter, dealing chiefly with two of the great fundamental verities of the Christian Faith: the dwelling among us of the Word made flesh, 'conceived by the Holy Ghost and born of the Virgin Mary,' and the inspiration of the written Word of God, in which 'the Holy Ghost speaks by the prophets'; two truths which underlie Christianity, and without which God has not been fully revealed to man.

"We are left, free, therefore, with no fear of seeming to disregard the incomparable value of 'the Faith once for all delivered to the saints,' to speak to you now about the expression of that Faith, in certain details of the public worship of the Church. Let us remember that it is of the essence of all acceptable worship (for God will only be worshipped 'in spirit and in truth'), that it should rightly express the Catholic Faith. While it is true, in reason and in fact, that the Faith loses its hold upon the conscience if it be framed only in theological formularies, it is true also that false doctrine finds no readier medium for conveying its poison to the mind, than in unsound or unregulated forms of service. The hymn *Te Deum* and the constantly recited Creeds, the recurring cycle of the festivals of the Christian year, the Trinity in the Litany, the Incarnation on Christmas Day, the Resurrection at Easter, the doctrine of the Holy Spirit on Whitsunday, the intercession of the great High Priest in the ending of every prayer—these have kept bright and clear the Faith, when decrees of councils and elaborate catechisms would have been forgotten. The Book of Common Prayer is the guide to a true worship, because, in every page and part of it, it is the guardian of the true Faith. It is on this ground that we base our plea to the clergy and congregations entrusted to our care, to stand loyally by and contend earnestly for pure doctrine, by submitting their public teaching and their public conduct of divine service to the spirit and the letter of the Prayer Book.

*To be concluded next week.*

## Five-Minute Talks

BY CLINTON LOCKE

XXXVI.

All Saints' Day, Nov. 1st, is one of the most glorious festivals in the Church year. Next to the four great feasts, it has always come the closest to my heart. It came into prominence in the Western Church about the beginning of the 7th century, when Pope Boniface IV. conceived the grand idea of turning the Pantheon, a noble building still standing in Rome, built in honor of all the heathen gods into a Christian church, consecrated to the honor of all the Christian saints, the Blessed Virgin at the head. He set apart Nov. 1st as a day for their especial commemoration, and never from th t time in that Church have they ceased to be honored, and the influence of that festival was spread over the whole Western Church. The Eastern Church observes the same thing on a different day.

The word "saint" has changed its meaning several times. In the New Testament, generally, it merely means the whole body of Christians good and bad together. St. Paul writes to the "saints at Ephesus," meaning the whole congregation, and we read of "collections for the saints" and of "saluting the saints." Then in Revelations St. John evidently means by the word, the martyrs, and in that sense he calls Jesus "King of the saints." This was the meaning long attached to the word in the Church, but gradually it became the designation of every person remarkable for holiness, no matter whether he had suffered martyrdom or not, and it is in that sense we always use the word now. We mean by "saint" a person of such spirituality, such unselfishness, such pure and holy life, that he or she stands out pre-eminent from the crowd of the ordinary servants of God.

The Church of Rome has a process for making saints, and formally putting them in the kalendar, but it is too long to describe here. Our Church has no such form, but it would not be a bad idea to have it declared by some authorized body that on account of the eminent usefulness and holiness of such a man or woman, it was allowable to commemorate those on a certain fixed day. We have days to keep in memory of Washington and Lincoln, there is no reason why we should not have days to freshen the recollections of some of our eminent Church people whose works and whose example have been an inspiration to thousands both in their lives and after their deaths. We will probably come to that. We are not at all likely to fall

into the common Romish error of forgetting our Lord in a devotion to some favorite saint. Any one who has traveled much abroad must have noticed that whatever Roman writers may say in regard to their teaching as against any such doctrine, the practice of the common people is surely in that direction.

It is a glorious picture, that which opens before us when we think of the great army of the saints, and it is such a comforting thought. You see so many half-and-half Christians, so many eaten up with selfishness, so many falling by the way, so much falseness and sin staining the Church everywhere, that it does one immense good to turn away from it all and think of the thousands on thousands now at rest who lived in this same Church such lives of holiness, devotion to others, sublime faith, dauntless courage, that men agreed without a word of dissent to call them saints. Out of the Church constantly that army is re-enforced, and whatever you may, on superficial grounds, think of the Church, it has ever been and is now, the nursery of the highest virtues. If the Church could show such products all along the ages, why not now? Surely she is a thousand times purer than she was some centuries ago, and yet never did saints fail even in her darkest days. It is just so now, everywhere and in every village there are choice souls all on fire with love to God, all absorbed in the good of men, who are getting ready for sainthood. They do not think so, for they are not pluming themselves on their holiness, but are constantly bewailing their imperfections; but God knows who they are, and their own Lord is getting their places ready. They are the salt of the Church and of the earth. But you will say: "I never can be one." Why not? The saints were of the same clay that you are. They had the same passions you have, and when we look into their lives we find that they fell into the same mistakes and sins which marked other people. They were no peculiar creations, but they made the object of their lives the service of God and of their fellow-men, and gradually that intense passion swallowed up their lower natures and took possession of their lives, so that they only lived for that. It is possible, if you have the courage, and will prayerfully stick to the struggle, for you to do the same. The saints were from all stations of life, some were kings and queens, St. Elizabeth, St. Louis, St. Margaret; some were soldiers, St. Alban, St Martin, St. Sebastian; some were sweet young girls, St. Lucy, St. Cecilia; some were bishops, Patteson, Chrysostom, Cyprian; some were servants like the English Sarah Martin, or the French woman who founded the Little Sisters of the Poor. It makes no difference to God, for holiness is a great republic. I do not allow myself on All Saints' Day to include in my thanksgiving only the saints who were in the Church. I thank God then for every good, and true, and unselfish life, in every creed, and in spite of the errors of that creed. Poor must your lineage be, if you can remember none of your own name and your own blood.

## Letters to the Editor

### A GLORIOUS OFFERING

*To the Editor of The Living Church:*

Fifty thousand dollars! What a glorious offering was that one laid on God's altar in Christ church, St. Paul, Minn., on Thursday, Oct. 3rd, by the Woman's Auxiliary.

It must be with great thankfulness on our part that those of us who were given this blessed privilege to have a share in this gift are reminded that we have helped to create a sum, the interest of which shall for all time pay the salary of a missionary bishop.

For three years have the women of the Church had this object before them, as a thank-offering to God for his many blessings and mercies to them. This offering was to be over and above their usual gifts and work, and many must have been the thanksgivings and prayers that ascended to God while this offering was being made, witnessed by that churchful of women who had come from all parts of the country to be present at this great triennial service, and attend the meetings which were to help and encourage them to another three years' missionary work for the Master.

We hope that this grand showing of what has been done will help to encourage those who did not take a part in this offering, to do their share for the next one.

Many are the ways and opportunities to do this. I am sure there are none of us who cannot lay by at least one cent a day towards this end, thus making at our service ten dollars from each. Not a large sum is ten dollars, yet there are many of our members who cannot take this at one time from their small savings, and yet when put aside, a cent a day, regularly each day, is not missed. And just think, if ten thousand of the women of the Church would lay aside for the next three years one cent a day, we could offer to God at our next great service one hundred thousand dollars to be used to spread His kingdom and bring to Christ souls who have lain in darkness and in ignorance of His blessed Church.

What a memorial to the women of our Church, this aiding our missionary society to advance and do work where for lack of funds we have been idle. May God grant that each of us may find it in our hearts to do our own share towards our next offering, and to interest at least one other Churchwoman who has not as yet been stirred by this privilege, to do her share.

A MEMBER OF THE AUXILIARY.

### THE GENERAL CONVENTION IN MINNEAPOLIS

*To the Editor of the Living Church:*

I feel it due to the Convention, since we have it in hand to pay back, to strike a balance on the account of friendly expressions which come to us from every hand. We are glad if Minneapolis Churchmen seemed responsive, if our citizens showed on this occasion as well their characteristic hospitality, if the press of the two cities gave exceptional and accurate attention to the sessions and the associated interests. We are glad if you all went away satisfied.

But it is not all on one side. The impression made by the Convention on our community and on the whole Northwest is an ineffaceable one, not to be estimated by figures. We Church people, relatively few and feeble as you found us, take on new courage. We are proud to be part of a host whose representative men and women are such as our guests showed themselves to be. Our friends of other Christian ranks, our fellow-citizens as a body, have a new and deep respect for a Christian organization whose bishops are noble men, whose clergy are orators and statesmen, whose laymen, the first citizens in their respective localities, count three weeks devoted to legislation for the Church as time well spent. The debates, the services, and sermons, more than all the presence in our community and on our streets of such a body of men, have been a revelation leaving a blessing behind. The management of the West Hotel expresses the universal feeling that our city has never entertained such a courteous and appreciative company.

I feel this response to be due to the words that have come to us.

H. P. NICHOLS.

## Personal Mention

The Rev. John Evans, rector of St. John's, Youngstown, and of St. Paul's, Lewiston, W. N. Y., has accepted the call to become rector of Trinity church, Monroe, Mich., and will enter upon his duties All Saints' Day.

The Rev. J. W. Colwell has resigned the rectorship of Grace church, Colorado Springs, Colo., and accepted that of St. Thomas' church, Greenville, R. I. He enters upon his duties in Greenville the 21st Sunday after Trinity.

The Rev. Lucian W. Rogers, assistant rector of Grace church, Providence, R. I., has accepted a call to become rector of the church of the Good Shepherd, Clinton, Mass.

The Rev. Wm. T. Manning has resigned the charge of Trinity church, Cincinnati, O., to take effect Nov. 1st.

The Rev. C. W. Hinkle has resigned the rectorship of St. Michael's parish, Md., to take effect Nov. 1st; and accepted charge of St. Paul's church, Steubenville, O.

The Rev. Mardon D. Wilson has resigned the rectorship of St. Andrew's church, Oakland; to accept the charge of St. Peter's church, San Francisco, Cal.

The address of the Rev. C. C. Rollit is changed from Fergus Falls to Red Wing, Minn.

After a three months' stay and skillful treatment at the University of the South, the Rev. W. T. D. Dalzell, of Shreveport, La., is at home again with restored health and sight.

The Rev. W. M. Reilly has changed his address from 2125 Bush st. to 2123 Jackson st., San Francisco, Cal.

The Rev. E. Jay Cooke, who, with his wife and family, has been traveling in Europe during the last nine months, has taken passage on the steamer "Columbia," of the Hamburg-American line, sailing from Southampton Nov. 1st. Until further notice, his address will be care Mr. F. S. Barker, Western Reserve National Bank, Cleveland, Ohio.

The Rev. William Reid Cross has resigned the rectorship of Houghton, Mich., and accepted that of Grace church, Hinsdale, Ill., and will enter upon his duties on All Saints' Day.

The Rev. H. Harris, late of Lehigh, Ind. Ter., has taken charge of the church of the Ascension, Cove, Oregon. Address accordingly.

The address of the Rev. Henry C. Mayer is 233 So. 42nd st., West Philadelphia, Pa.

The Rev. H. P. LeF. Grabau, having accepted the rectorship of St. Paul's church Vergennes, Vt., entered upon his duties on St. Luke's Day. Please address accordingly.

The Rev. J. H. Watson, having returned from two years' absence abroad, may be addressed, for the present, care of Dean Hoffman, 1 Chelsea Square, New York City.

The Rev. T. Smoot should be addressed at Accokeek, Md.

Dean Hart has gone to London. He hopes to return to Denver before Christmas. Letters should be addressed to Brown, Shipley & Co., Founders Court, London, E. C.

The Rev. W. J. Vanix should be addressed at Flandreau, So. Dak.

The address of the Rev. Dr. J. S. Kedney will be Winter Park, Fla., from Nov. 1, 1895, to May 1, 1896; after that, Faribault.

The Rev. A. W. Mann, general missionary to deaf-mutes in the midland dioceses, has taken up his residence at Gambier, Ohio.

The Rev. Wm. Tatlock, D.D., of Stamford, Conn., has returned from Ashland, Mass.

The Rev. John H. Griffith, curate of St. Paul's church, Albany, has accepted the rectorship of the church of the Redeemer, Sayre, diocese of Central Pa.

The Rev. Dr. James Trimble has resigned the care of St. Augusta church, Sioux Falls, So. Dak.

The Rev. J. De B. Kaye should be addressed at 1554 Broadway, New York.

The Rev. W. G. W. Smith should be addressed at Rockport, Tex.

The Rev. J. M. I. Bradshaw has accepted charge of Grace memorial church, Ashtabula Harbor, Ohio.

The Rev. E. J. Humes has accepted the rectorship of his former parish, St. Paul's church, Aramingo, Pa.

The Rev. H. Hobart Barber is to be addressed at Morganton, N. C.

The Rev. M. H. Spencer should be addressed at Orange, Cal.

The Rev. Horace S. Bishop, D.D., should be addressed at 11 Walnut st., East Orange, N. J.

The Rev. J. B. Gibson, D.D., is to be addressed at Williamsbridge, New York.

The Rev. John S. Bunting should be addressed at 2050 Pine st., Philadelphia.

The Rev. Dr. D. J. Davis has resigned the rectorship of St. John's church, Parsons, Kas.

The Rev. Wm. H. Burr has resigned the rectorship of St. Paul's church Aramingo, Pa.

The Rev. J. J. Lanier, of Savannah, Ga., has accepted charge of the church of the Holy Comforter, Philadelphia, under the rector of St. Stephen's church.

Bishop Jaggar, of Southern Ohio, sailed on the "Lucania" Oct. 12th.

## Official

### CAUTION

An Englishman of good address, about thirty-five years of age, with a letter of commendation from the Rev. Mr. Bates, of St. Paul's church, Cleveland, is making the rounds. He goes under the name "Winslow." The letter is being employed for deception.

H. J. BROWN.

## Died

PARKINSON.—On Saturday, Oct. 19th, at What Cheer, Ia., Frederick Gilderdale, infant son of the Rev. F. G. and Frances K. Parkinson.

"Suffer the little children to come unto me."

BISGOOD.—At Sag Harbor, L. I., Oct. 20th, 1895, Thomas F. Bisgood, senior warden of Christ church, aged 65 years, 10 months, and 9 days.

THOMPSON.—Departed this life at her home in Joliet, Ill., Oct. 14th, 1895—interment in the family ground, Cleveland, O.,—Mrs. Anna Millar Thompson, in the 85th year of her age. Second daughter of the late Hugh Millar, of Drummond, County Derry, Ireland; widow for thirty-four years of the late John Thompson, of Cleveland, Ohio; mother of two daughters and eight sons, of whom five sons survive, the eldest being the Bishop of Mississippi.

"A mother in Israel."

## Church and Parish

WANTED.—Choir-master to drill a vested choir in Chicago. Must have had experience and be thoroughly competent. Address, CAVECE, care LIVING CHURCH.

A FREE SCHOLARSHIP, covering board and tuition, will be given to a boy possessing a voice of fine quality. Address CATHEDRAL CHOIR SCHOOL, Fond du Lac, Wis.

STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

PROMINENT solo organist and composer, also conductor of chorus and skilled in the training of vested choirs, desires to correspond with a church where salary would be commensurate with services performed. Organ must be large, and choir on pay basis. Very highest recommendations and press encomiums. Address, DON, care LIVING CHURCH.


## The Living Church

**55 Dearborn St., Chicago**

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# The Editor's Table

## Kalendar, November, 1895

| | | | |
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| 1. | ALL SAINTS' DAY. | | White |
| 3. | 21st Sunday after Trinity. | | Green. |
| 10. | 22nd " " " | | Green. |
| 17. | 23rd " " " | | Green. |
| 24. | Sunday next before Advent. | | Green. |
| 30. | ST. ANDREW, Apostle. | Red. | (Violet at Evensong) |

NEXT week we hope to commence a new serial story in the columns of THE LIVING CHURCH. It is from the pen of the Rev. Chas. Pelletreau, L. H. D., and bears the curious title, "Candles and Scandals." It is concerned with parish life and will be read with much interest.

"I WANT to congratulate you," says a correspondent, "on your very excellent handling of the Convention and on your ringing editorials and notes about the Convention and its work."

MANY deputies were glad to hear in the report of the Committee on Christian Unity, read by Dr. Duncan, the recommendation that work be continued "along the lines of the Bishops' Declaration, without restricting it to the four points that had been taken out of the Declaration."

THE LIVING CHURCH illustrations of Bishop Walker's Cathedral Car, during the General Convention, attracted much attention, and the Bishop very kindly expressed his appreciation. The car itself was on exhibition at the C. M. and S. P. yards, and visitors were welcome. A service was held there during the afternoon of the last Sunday.

In the report on "memorials to deceased members," we note the following, which are of more than ordinary interest: The Rev. Dr. Stringfellow of Alabama, who has attended eight Conventions; Profs. Lamberton and Coppee, of Central Pennsylvania, who have attended seven Conventions; Mr. S. Corning Judd, Chicago, six; Mr. F. F. Barber, Easton, nine; Mr. W. Cornwall, Kentucky, nine; Dr. G. C Shattuck, Massachusetts, eight; Rev. Dr. Ashley, Milwaukee, three; Rev. Dr. Keene, Milwaukee, four; Mr. H. P. Baldwin, Michigan, fifteen; Dr. H. A. Coit, New Hampshire, four; Mr. L. Coffin, Pennsylvania, nine; Rev. S. M. Bird, Texas, five. It appears that Gov. Baldwin was the oldest member of the House of Deputies who has died since 1892.

## Some Modern Poems for All Saints' Day

BY CAROLINE FRANCES LITTLE

"Ev'n as we sing, by angel hands are borne,
Unto the haven of their Saviour's breast,
Souls that have languished in a world forlorn;
Grant unto them, O Lord, eternal rest."

It is the instinct of the human mind in times of great emotion, whether of joy or sorrow, to strive to pour forth its thoughts in verse. Hence we have so many poems upon love, and so many upon death; some written perhaps by those who never wrote or dreamed of writing until their hearts were stirred by the most intense rapture or grief. When those whom we have cared for pass out of our world, we love to think of them in that blessed rest of Paradise, supremely happy, but not yet complete, for they await the redemption of the body, "God having provided that they without us should not be made perfect." It is a great consolation to the bereaved to think much upon the state of the faithful departed, and the joys of Paradise, and to search the Bible for information upon the subject. We learn from the story of Dives and Lazarus, that there is a place of woe and a place of bliss; that in both, memory, affections, and entire consciousness, still exist. We see from the Transfiguration that Moses and Elijah, though having passed hundreds of years in the other world, were yet cognizant of the affairs of this, and retained their own conscious identity. St. Paul, we read, was in a strait betwixt the desire to depart, which was far better, and the wish to remain for the sake of others. We know that "the souls of the righteous are in the hand of God, and there shall no torment touch them." And yet knowing all this we still weep and mourn and speak of the blessed ones as dead!

Sir Edwin Arnold writes thus in that sweet little poem, "After Death in Arabia:"

"Yet ye weep, my erring friends,
While the man whom ye call dead,
In unspoken bliss instead,
Lives and loves you; lost, 'tis true,
By such light as shines for you;
But in the light ye cannot see
Of unfulfilled felicity,
In enlarging Paradise,
Lives a life that never dies.
I am gone before your face
A moment's worth, a little space,
When ye come were I have stepped
Ye will wonder why ye wept."

And in "The Light of the World," he portrays Jairus' daughter as saying:

"Now weep not so,
Ye living ones! Ye too, shall pass! and then—
To grow so new and different! What is't?
Will men still call it dead? We lie abed;
And sleep; and seem on all our nights to die;
But the soul wakes, and plays between the bars,
Like a caged bird. Afterwards body wakes,
And soul's asleep or hiding! What surprise
For those who go feet for most to the grave,
To learn the dream was day-time, light was night,
Gliding, soft gliding, to that greater life,
Which always was so near."

Death is like the shield with two sides; the side turned to us on earth bears a very different aspect from the side which is seen by the inhabitants of the other world. To us the angel of death seems stern, relentless, and unloving; but to those whom he has touched with his cold hand, he appears as an angel of mercy and light. Jean Kenyon, in that sweet poem, "An Answered Prayer," pictures the man who prayed for peace, in preference to fame or riches, as affrighted when he saw the angel of death beside him, who thus addressed him:

"'Thy prayer is heard,' the angel said,
Men pray for peace, yet death would shun,
Not seeing with their blinded eyes,
That death and peace are ever one.
Thy prayer is heard!' he said."

In the same strain writes that sweet poet, Nelly Hart Woodworth:

"If we could bridge the stream of life,
And, standing on the further side,
Could see the loveliness that lies
Within the land of Paradise,
We should not dread to cross the tide.

If we could see how sweet the flowers
That bloom within the Eden bowers,
Where life's immortal rivers rise,
Within the gates of Paradise,
We should not wish our buds to stay
Until their perfume died away."

Another writer speaks in these words:

"Death on earth is birth in heaven,
As the body dies,
To the waiting soul is given
Birth-right in the skies.

Could we see the eyes first glow,
Hear the joyful cry,
Would it then so often seem
Terrible to die?"

Very beautiful are the thoughts upon death and the life beyond, which from time to time appear from the pen of Susan Coolidge; among which we note the following lines:

"Thank God for death; bright thing with dreamy name;
We wrong with mournful flowers her pure still brow,
We heap her with reproaches and with blame;
Her sweetness and her fitness disallow,
Questioning bitterly on the why and how;
But calmly mid our clamor and surmise
She touches each in turn, and each grows wise,
Taught by the light in her mysterious eyes.
I shall be glad, and I am thankful now."

And in another poem she says:

"Oh, sweet to her, the first, long, rapturous breath
Of heaven, after life's pent and poisoning air,
Freedom unstinted, power to will and dare,
The victory won from life and over death!"

One of the great consolations that our Faith offers to mourners is the absolute knowledge that the faithful departed are blest and happy, even though they are not yet perfect. Our tenderest solicitude cannot shield them from trials and sufferings here upon earth, but there, their sins are purged away, and while we toil on, striving to complete our yet unfinished task, they are happy, they are with Christ, they are near us, and they know that their bodies will rest in the keeping of the angels until the last day, and then be forever reunited to their souls. Says an eminent writer:

Every saint in heaven is as a flower in that garden of God, and holy love is the fragrance and sweet odor they all send forth, and with which they fill the bowers of that Paradise above.

Though we know that the body must turn to dust, yet it is right that every mark of reverence should be bestowed upon that body and its resting place; for it has been redeemed, and we know that it shall rise again at the coming of our Lord, and be caught up to meet Him in the air. So the Church teaches us to have the last rites performed with blessed prayers, and reverently to lay the dear form in hallowed ground. A beautiful and unique poem by Eugene Field, "The Singing in God's Acre," appeared not very long since, of which we quote one stanza:

"Out yonder in the moonlight, wherein God's acre lies,
Go angels walking to and fro, singing their lullabys;
Their radiant wings are folded, and their eyes are bended low,
As they sing among the beds whereon the flowers delight to grow.
'Sleep, oh, sleep!
The Shepherd guardeth His sheep,
Fast speedeth the night away,
Soon cometh the glorious day,
Sleep, weary ones, while ye may,
Sleep, oh, sleep!'"

There is an inexpressible feeling of peace and rest as one looks upon the quiet graves that lie about the house of God, a feeling that the body must sleep sweetly in that consecrated ground. These lines by a layman, long since gone to his rest, express what many feel:

"A home! a home! and a place of rest
Beneath the soft green sod,
Where the faithful sleep their last, long sleep,
Hard by the house of God!
Oh, I'd joy to sleep in that calm repose
The church-wall shadows fling,
O'er the dead in Christ, who lie around,
Freed from death's bitter sting."

These lines remind us of the familiar poem by Bishop Coxe upon "Churchyards" beginning:

"I never can see a churchyard old,
With its mossy stones and mounds," etc.

But yet wherever our own or our dear ones' forms may be laid:

"This only may we know—how far and wide
That precious dust be carried by the tide,
No mote is lost, but every grain of sand
Close-gathered in our Father's loving hand,
And made to build again—somehow, somewhere—
Another isle of life, divinely fair!"

Writing of the graves of dear ones, which she can see from her western window, Mrs. Moore speaks in these words in one of the stanzas:

"I can see the marble gleaming in and out among the trees,
Like the sheen of angel garments waving in the summer breeze,
Birds are singing,
Flowers are springing
Into pure and perfect beauty where the dear ones lie at ease."

But it is not from contemplation of the grave that mourners can derive any real consolation. There are but three aspects of the death of our dear ones that bring true comfort. Their own unspeakable happiness, the hope of reunion, when we too shall be called to enter into Paradise, and the belief in their present nearness as members of the same mystical body of Christ, in which, as the collect for All Saints' Day says, we are knit together;—there is much, as we have previously shown, that brings happiness to us in the knowledge

"That even now they ripen in sunny Paradise.
O summer-land of harvest, O fields forever white,
With souls that wear Christ's raiment,
With crowns of golden light."

There is also great joy in contemplating the reunion with all who have been dear to us. As the poet Whittier says:

"I go to find my lost and mourned for
Safe in Thy sheltering goodness still,
And all that hope and faith foreshadow,
Made perfect in Thy holy will."

And in another poem, he writes:

"Yet love will dream and faith will trust
(Since He who knows our need is just)
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress trees;
Who hath not learned in hours of faith,

The truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own."

Our Lord said: "To day shalt thou be with me in Paradise." So we believe and know—there is no shadow of uncertainty in the matter—that if only we may attain to enter that happy land we will find our loved ones waiting and watching for us. But our Faith teaches us even more than this. "I believe in the communion of saints," we say in the Creed; and this precious clause teaches us that the land of our dreams and our longings is not far off, but lies near and around us; and this precious belief is a present and powerful assistance in days of affliction. In the words of a writer previously quoted:

"Not far away
The city where they walk to-day,
The undiscovered country where the friends
Are resting that walked with us yesterday;
And in our visions we their forms may see,
Because the veil is lifted when we sleep,
Angels come nearer then, their watch to keep,
And those we love speak low to you and me."

A devout writer says: "They may be nearer to us as they are nearer to the perfect love; they may guide us to a holier and ampler freedom, since they suffer no more the limitations of time." Truly, as the Apostle says, "We are encompassed about by a cloud of witnesses." Very sweet are Mr. Loomis' lines on the mystic voices:

"Calling from the mystic distance,
Voices low and sweet I hear;
Night and day with strange persistence
Call these voices soft and clear.

Then my soul is strongly lifted
Far above earth's petty jars,
By some sweeping current drifted
With the current of the stars.

O my voices, come still nearer,
Take me from the world apart,
Sing to me your songs yet clearer,
Make your home within my heart."

Writing upon this subject of the communion of all faithful souls, Mrs. Harriet Beecher Stowe says: "We are compassed about by a cloud of witnesses, whose hearts throb in sympathy with every effort and struggle, and who thrill with joy at every success. They have overcome, have risen, are crowned, glorified, but still they remain to us our assistants, our comforters, and in every hour of darkness their voice speaks to us, 'So we grieved, so we struggled, so we fainted, so we doubted; but we have overcome, we have obtained, we have seen, we have found, and in our victory behold the certainty of thine own.'"

And in a poem the same writer thus expresses herself:

"Sweet souls around us, watch us still!
Press nearer to our side!
Into our thoughts, into our prayers,
With gentle helpings glide!"

With so much to strengthen us, let us believe and teach others to believe, that

"Death never separates; the golden wires
That ever trembled to their names before,
Will vibrate still, though every form expires,
And those we love we look upon no more."

Thus we see that we who believe in the teaching of the Church, know that death has lost its sting and that when we are called to separate visibly from our dear ones, we may know they are in a state of happiness (if they have been faithful here); and that in the future we shall all meet in the land of light and love, and be forever in His Presence, who is the Resurrection and the Life, for our Creed says: "I believe in the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting." Amen.

## Book Notices

**The Final Passover**, Meditations on the Passion. Vol II. The Upper Chamber By the Rev. R M. Benson, M. A. London and New York: Longmans, Green & Co Price $1 75

Those who are familiar with the preceding volumes of this series will need no words of commendation on our part to induce them to place the present volume on their shelves with the rest. To those who have not yet used this crowning work of Father Benson's busy life, we can only say that no better aid to a thoughtfully devout life can be found than in these rich and profound meditations on the Passion. This book deals with the great discourses in St. John xv-xvii, including the wonderful high priestly prayer. Father Benson conjectures that these passages are to be regarded as comprising the sermon and prayer for the Church in connection with the first Eucharist. One does not read such a book to criticise, but as a help to the spiritual life. Incidentally there is much food for the intellect also.

**Twenty-five Letters on English Authors.** By Mary Fisher. Chicago: S. C. Griggs & Co. Pp. 406 Price $1.50.

This is not a text book and yet it is especially designed as a help to teachers and literary clubs, as well as the general reader. In the form of letters, fresh and original in style, the author conveys ideas about noted writers and their writings and indicates the lines of true and sound criticism. It is an unusual book in its manner of handling the subject. Instead of merely analyzing an author's writings, the man himself is brought forward and his characteristics used as interpreters of his work. Each is made to cast light on the other. Perhaps there is no chapter in the book more valuable than that which treats of the novel. Its faults and merits are so well pointed out that the reader almost unconsciously finds his judgment clarified and made keen. The whole book will well repay its reader, so bright and clear and sound are its deductions.

**The Carbonels.** By Charlotte M. Yonge. With illustrations by W. Stacey. New York: Thomas Whittaker. Pp. 299. Price, $1.25.

This is the latest work of the author of "The Heir of Redclyffe," and God send it be not the last from one who has done so much to serve God in her generation with her beautiful and edifying stories for the young. The period of this is the early part of the present century, and the tale begins in the summer of 1820. The Carbonels, Edmund, Mary, Dorothea, and Sophia, are second cousins who had always known one another in the house of the girls' father, a clergyman in a large country town. Edmund, the "Capt. Carbonel" of the narrative, had been in the Peninsular War, and is a strong figure. The scene is laid among the Uphill people, and a bad lot they are found by the Carbonels who have come to live by them on Greenbow Farm, which Edmund had inherited. The regeneration of these people is the main plot of the story, which moves among many lively incidents, and has all the interest in relation which Miss Yonge knows so well how to excite and sustain. Parish work in rural parts, under good and active clergy, and promoted by the Carbonels, lends its share to this interest for Church people.

**Doctor Gray's Quest.** By Francis H. Underwood, LL.D. Boston: Lee & Shepard. Price, $1.75.

The word "quest" in this title is probably used in a double sense, since the story contains two quests, one for a wife and one for a fugitive from justice. Nevertheless the second is subsidiary to the first. Several of the characters are very well drawn, particularly Mr. Winterton, the self-made man who combined sharp practice in business with unctuous piety; Mercy Starkweather, the real though not the ostensible heroine of the book, and Sylvester, the guiltless convict. Of these Mercy is by all odds the best. She is a Yankee version of Becky Sharpe, hardly less heartless and self-seeking, and far more triumphantly successful in carrying out her various schemes. In fact, one is inclined to feel that not only is poetic justice not done in her case in the old-fashioned way, but fortune is too invariably on her side. Her first success is connected with the death of her uncle, leaving her in possession of a comfortable property. Her marriage to the rich man of the town comes about without an appreciable hitch. The death of a disreputable grandmother removes the only evidence of a disgraceful lineage, and the opportune death of the skinflint husband, not without room for doubt whether at least by non-intervention at a critical moment, she is not in a measure responsible, leaves her free to prosecute schemes of "foreign conquest," for which she seems to have been long preparing. Her campaign in Paris is crowned with complete success, and the story leaves her in possession of the heart of a French gentleman of high descent and hereditary estate, who is, moreover, a man of noble character and pure life. The reader feels a pang of sympathy in his behalf and wonders whether she will be able to maintain appearances to the end. The legitimate love story of the book is somewhat tame, and the scenes which should be sentimental are not well sustained. The proposal at last has a ridiculously business like air, as if a man should say: "O, by the way, I love you, no time for more now." "And here are the children. Good morning, little dears!" "And now to other matters." If the movement is a little heavy, and, in view of the circumstances, the condemnation of Sylvester seems to have been quite unnecessary, it is nevertheless an interesting story, and the reader once well into it will not be likely to lay it down till he has finished the book.

## Books Received

*Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.*

CHAS. SCRIBNER'S SONS

The Higher Criticism of the Pentateuch. By William Henry Green, D.D., LL.D. $1.50.

Cruising Among the Caribbees Summer Days in Winter Months. By Charles Augustus Stoddard. Illustrated. $1.50.

Side Talks with Girls. By Ruth Ashmore. $1.

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# The Household

## Be Glad

BY MARGARET ICORIS

"Be glad, O ye righteous, and rejoice in the Lord, and be joyful, all ye who are true of heart."

Not in sorrow, not with sighing,
Not in sullen anguish dumb,
As we journey to His kingdom
Would our Father have us come;
Well He knows each pain and weakness,
Every care that maketh sad,
Yet the message that He sends us is: Be glad!

Fresh and pure the air is blowing,
Fair and sweet the flowers bloom,
Wherefore cloud with dark forebodings
Summer's happy day in gloom?
Birds and flowers and sunshine praise Him,
Nature speaks with gladsome voice
As she brings the Father's message: Child, re joice!

Though the burdens oft are heavy,
Yet He gives us of His strength,
With His arm supports, upholds us,
Every step throughout life's length,
Hear the message that He sends us:
True of heart, along the way,
Come in gladness and rejoicing, all the day.

*London, Ohio.*

## A Thrilling Scene

It is a grand sight, twenty to forty thousand horses, where each and every horse knows and understands the slightest note of the bugle, sweeping over a broad plain, and changing positions, like an enormous machine guided by an unerring master hand. It must be seen to be appreciated; words cannot reproduce the picture. On a certain occasion an event happened which lent an interest most thrilling to the military scene. It was at a review held in Vienna on the occasion of the fiftieth anniversary of the establishment of the military order of Maria Theresa.

Not far from thirty thousand cavalry were in line. A little child (a girl of not more than four years), standing in the front row of spectators, either from fright or some other cause, rushed out into the open field just as a squadron of hussars came sweeping around from the main body. They had made the detour for the purpose of saluting the empress, whose carriage was drawn up in that part of the parade ground. Down came the flying squadron, charging at a mad gallop, down directly upon the child. The mother was paralyzed, as were others, for there could be no rescue from the line of spectators. The empress uttered a cry of horror, for the child's destruction seemed inevitable; and such terrible destruction, the trampling to death by a thousand iron hoofs.

Directly under the feet of the horses was the little one, another instant must seal its doom, when a stalwart hussar, who was in the front line, without slackening his speed or loosening his hold, threw himself over by the side of his horse's neck, seized and lifted the child, and placed it in safety upon his saddle-bow, and this he did without changing his pace or breaking the correct alignment of the squadron.

Ten thousand voices hailed with rapturous applause the gallant deed, and two women there were, the mother and the empress, who could only sob forth their gratitude in broken accents; and a proud and happy moment it must have been for the hussar when his emperor, taking from his own breast the richly-enamelled cross of the order of Maria Theresa, hung it upon the breast of his brave and gallant trooper.

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## How the Subscription was Started

BY ANNIE L. HANNAH

"Has there been anything done about starting the mission?"

It was the minister's wife who asked the question, seated beside the study window.

"No," the minister replied, looking up from his desk at which he sat writing close to her chair; "no, there has been a good deal of talk about it, and it is about decided to start a subscription paper as the best way of finding out about how much we can depend upon getting. I wish that it could be started immediately," he added, passing his hand over his head with a sigh; "the building is so sadly needed that we should not delay, and yet I know that the congregation has already given a great deal of money for one thing or another during the past two years."

Beneath the window the sexton's little daughter was playing in the churchyard, as she often did on Saturday when her father was in the church, and without at all intending to listen, she heard the conversation quite plainly, and though she did not understand it exactly, two or three things impressed themselves upon her loving little heart.

In the first place the minister, who was the greatest person in the world to little Agnes, wanted something, and that something was money, though what the meaning of the long word "subscription" was, she had no idea. In the second place the money was for the new mission, about which she had heard a great deal. In the third place, the minister seemed to think that if this same subscription paper was once started that it would be all right. With these ideas firmly fixed, Agnes started across the lawn to the church. Her father was sweeping in one of the aisles and Agnes went in and sat down in a pew near him.

"Father," she asked, "what is a subscription paper?" She pronounced the long word very slowly and carefully, and it is no wonder that her father looked up from his sweeping in surprise at such a question from such a little girl.

"A subscription paper," he said with a laugh, "why, it's a paper on which people write a promise to give a certain amount of money for some special object. What makes you ask, Aggie?"

"Then would a subscription paper for the new mission be promising to give money for that?" she asked, not noticing his question.

"Yes, of course. But why?"

"O, I was just wondering," she answered. And then she got up and went out into the churchyard again; this time not to her play, however, but over to a certain shady corner where she seated herself at the foot of a grave—her mother's grave—and began to think aloud, as she often did in that one spot.

"It's a great, great deal of money, but I 's'pect they need a great deal," she said. "I saved it a long, long time to buy mother a stone for her grave, and it's grown to be fifty cents; forty pennies and two five-cent pieces. Mother dear," she whispered, leaning down over the grave, "mother dear, would you be willing to wait a little longer for your stone so that the poor little children down at the mills can have a Sunday school like our's here at the church? Perhaps it will be a good while before I can save fifty cents again, mother dear, but the minister wants so much to have the paper started. Shall I give it to him, and will you wait a little longer for the pretty stone with your name and the nice little text?" And then she laid her little cheek to the soft grass of the mound, and presently she sat up with a satisfied smile on her lips.

"Then I'll give it to him, mother," she whispered. And getting up she went out to the road and on down to the pretty little cottage where she lived with her father and grandmother.

All the rest of the day Agnes was very busy with a pencil and paper, and it was almost dusk when, with a deep sigh of relief and satisfaction, she folded her paper and laid it away. The next morning, just before time for service, any one watching might have seen a little girl slip through the open door of the church and, mounting the steps to the pulpit, lay a paper there and go quietly away, for Agnes went always to Sunday school in the morning, and then home, as her father thought that quite enough for so little a girl at one time, particularly as she always went to the afternoon service.

That particular morning the service proceeded as usual till the minister went into the pulpit to preach the sermon, but then, instead of announcing his text immediately, he paused, lifted a paper, and having opened and read it, looked up and said:

"I have just found this note, and though I am quite confident that it was intended for no eyes but my own I think that perhaps it may help a good cause if I read it aloud to you, as the little writer is not present." And then he began to read; and this is Agnes' note just as it appeared, only that it was printed in very straggling letters:

"Dare mister Arnol mother an I spoke about it together today an mother was wilin to wait a little longer fur her stone with the pretty tex asleap in jesus on it so I could give you mi fifty cents to build the nue mison sos the litle mil girls an boys can go to sundy schol, 'cause I kno you want it prety quick and so this is mi surscription paper that Agnes Roe is going to giv fifty cents.

"Realy an truly you know Mother couldn't anser me but you dont think

baby bones

are soft, so soft they scarce can be called bones in the earlier years; gradually they harden, and furnish the frame which supports the growing body. The hardening comes from what chemists term "the mineral substances."

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shel mind watin due you when they dont have any sundy schol down to the mil"

When the minister folded the paper as he finished reading, his eyes were full of tears, and so were the eyes of many in the congregation.

"I have only one word to add," he said, looking about as he laid it down, "and that is that this money has been saved, penny by penny, for months to buy the stone, and now it has been given, a loving offering, for the new mission. If other gifts are in the same proportion, we shall not have long to wait for our building."

Agnes did not understand why it was that the minister took her in his arms and held her so close, the next time he came upon her in the church; but she looked up into his face with her own shining with delight when he said:

"Little Agnes, the money for the new mission has all been promised; would you like to see the subscription paper?" And then he took it out—the long sheet of paper—and at the very head Agnes saw these words, cut from her letter:

"Agnes Roe is going to giv fifty cents."

She smiled sweetly up into the minister's face, never guessing, in her innocent little heart, how much those few words had done toward filling up the long sheet; but then she said, as she laid her little head lovingly upon his shoulder:

"I think that mother will be glad, and not mind waiting for the stone, don't you?"

"I think that mother would be very, very glad, and would not at all mind waiting for the stone."

The next day Agnes' father took her to spend a week with her aunt who lived some miles away. Agnes always loved to go, but, as her father used laughingly to say, he thought it was for the sake of coming home again, she was always so delighted to get back.

The first thing that Agnes always did when she had been away was to go straight "to see mother," as she called visiting the grave. But this day when she reached the spot the little girl stood looking about her in astonishment. Could she have made a mistake? Surely this was mother's grave! and yet— yet—. She rubbed her eyes and looked again. Yes, there was no mistake; and yet, how could that stone have come there, the very stone, with the very "text" for which Agnes had been saving those cherished pennies.

She got down on her knees to read what was written there. Yes, it was just what she would have put herself.

Mary L. Roe,
Aged Thirty Years.
Asleep in Jesus.

And all that Agnes was ever told was that some of the kind people in the congregation had had the stone put up.

## A Living Tomb

It will be remembered that considerable excitement was caused last year by the announcement that the civil authorities at Naples had discovered a number of nuns immured in a convent where they were condemned to life-long imprisonment, the building being actually walled up to ensure absolute seclusion from the outside world. Hence their popular designation of the *Sepolte vive*, or buried alive. The municipal and police authorities reported that the inmates were in a condition not far removed from destitution and injurious to both mind and body. Clerical journals insisted that these reports contained gross exaggerations and, possibly, the inspectors were so shocked by what they saw that there may have been some exaggerations. But the public authorities considered themselves justified in compelling the nuns to quit their living graves and go to habitations more fit for human beings. They had the fullest liberty to select any convent they pleased to live in, being only required to give up the suicidal system they had hitherto followed. The *Diritto* announces that, after much patience and a long negotiation, this has been at last accomplished. Father Belli, a member of the Order of Theatines, represented the actual state of things to the Pope, and obtained from his Holiness a command to the nuns to quit their hermit-prison and lead a regular life in a convent under proper surveillance. On April 30th, at six in the morning, they were removed to one of the ordinary convents of Naples and the place handed over to the municipality. The informant of the *Diritto* visited the place immediately after the departure of its previous occupants, and describes it as consisting of two stories and a corridor, on which there are seven cells. The nuns used to remain in these cells for the whole day, every day in the week, in silent prayer. The ground story was unoccupied; the nuns lived in the upper story. There were in the latter times thirteen of them, including seven lay sisters. The dress was all white, except the thick veil, which was black. Those who were not lay sisters wore a species of mantle and a girdle. They held no communication with any one, save in urgent cases, when they were allowed to ring a bell, when one of the Sisters came from an adjoining convent, and communication was held with her through a small window. Once a mason had to be admitted to execute some indispensable work. He declared that the nuns never spoke to one another, and seemed to be immersed in sadness. There were short written phrases on the walls of some of the cells, but the writing seemed to be centuries old. The cells were roomy and well ventilated, the windows in their usual positions, having wooden Venetian blinds on the outside. The building will now be changed into an elementary poor school for 200 girls, the work of transformation being in full progress.—*The Rock.*

The mean man occasionally overreaches himself in a way that is delightful to those who have no use for stingy people. A London journal tells a story of one of this class of persons which is most amusing. The man went into a butcher's shop and inquired the price of a soup bone.

"Oh, I'll let you have that for nothing," replied the butcher, a more or less generous person.

The customer was slightly deaf and missed the answer.

"Can't you take something off that?" he asked, never supposing that the butcher had offered to give him what he wanted.

"Oh, yes" replied the butcher, with a smile. "Call it twopence."

And the mean man paid the twopence for the gift and departed thinking how clever was.


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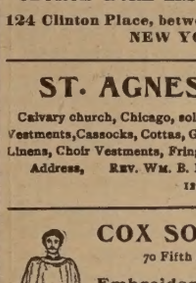


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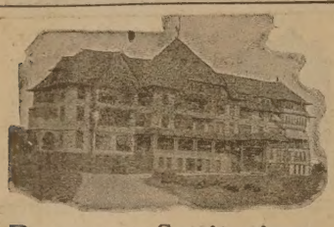

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# Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
That is known as the Children's Hour.

## A Mutual Misunderstanding

BY CORNELIA A. DONALDSON

May Sandford came home from Sunday school in any but a happy or peaceful frame of mind.

"I never was so mortified in my life, never!" throwing her books down on the table as she spoke. "It just spoiled my lesson and at this minute I can't tell a word Miss Willard said. All I could think of and hear were those horrid people laughing at me."

"What is it, dear?" asked her mother putting down the paper she had been reading. "I am sorry your lesson was spoiled, you always seem to enjoy them, but what is the trouble now?"

"Why this—when I went out to go to Sunday school I saw some people coming toward me, a lady, a gentleman, and girl. At a distance the girl looked just like Madge. You know she has a new coat I've never seen, so I thought of course it was Madge in the new coat and I waited for them to come up. When they got near, the girl hurried toward me just as if she knew me and was going to speak to me. When she was near enough and I was about to speak I found I didn't know her at all; she was a perfect stranger. I suppose I looked as cross as I felt, for the girl's face got as red, and then the people with her laughed. As far as I could hear they were still laughing. I was too mortified and ashamed."

Poor May! The thought of being made fun of was hard to bear and "by grown people, too," she said.

"Never mind, I wouldn't think anything more about it," was her mother's reply. "Such a lovely day as this ought not to be marred by thinking of unpleasant things. And perhaps, after all, you may be mistaken, and they were not laughing at you."

"Not laughing at me?" was the impatient reply. "Why of course they were—there was nothing else to laugh at."

Monday afternoon, May hurrying home from school with her books under her arm and head bent deep in thought, passed the post-office door utterly unconscious of the girl who had been about to step out but seeing her had retreated.

"There's May, I'll wait until she comes and walk home with her." But May had passed right along without speaking to the girl waiting in the doorway.

"Well, did you ever!" said this person, "walked by me as if I was a perfect stranger instead of an old friend. I guess Constance Willford was right after all, and I just believe I'll tell May about that;" then, with sudden determination, "I will too, this very minute." Tucking her books more securely under her arm she hurried down the street.

"May, May," she called, "wait."

Turning as she heard her name, and seeing Belle, May walked quickly back to meet her.

"Why, you dear old girl, where did you come from?" linking her arm through Belle's, 'I haven't seen you for a long time."

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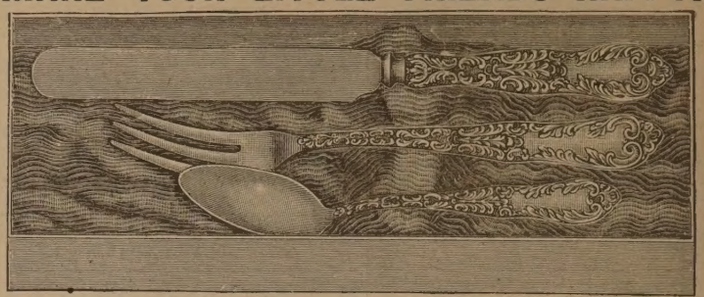

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"Long time indeed," with an indignant toss of her head. "You're a nice girl, seeing your old friends and passing them without so much as a look or word."

"Why, what do you mean, Belle? I didn't see you until you called to me."

"No, of course you didn't, but there I stood in the post-office door waiting for you when you went sailing by as grand as you please. I'm not the only one you have passed without recognizing either," nodding her head mysteriously.

"I'm sure I didn't see you. I was thinking about my history lesson for tomorrow, but what do you mean by 'not being the only one.'"

"Well, I met Constance Willford this morning and she told me pretty plainly she thought you was the rudest girl she ever saw," was Sallie's blunt reply.

May flushed angrily. She prided herself on her politeness and good manners, and this thrust she felt uncalled for and untrue.

"I don't remember Constance Willford, so how could I have been rude to her?"

"You might remember her. You told me at the time you met her that you liked her very much. She says she saw you on the street yesterday while out walking with her brother and sister and walked ahead of them intending to speak to you, but just as she got near enough you gave her such a look, threw up your head in that haughty way of yours, and went by without a word. She was so surprised and mortified. Her brother and sister knew she was going to speak to you, and when you went by without a look, scarcely, they both laughed. Constance says she supposes she did look queer, and her brother is such a tease she will never hear the last of it."

Constance Willford! At the first mention of the name May looked puzzled, but before Belle had finished her story it was all perfectly clear; a girl she had met last summer at Belle's own house and liked so much.

"Oh, Belle! you don't mean to tell me that was Constance Willford I saw yesterday. Of course, I remember her now. How could I have been so stupid, and I had hoped to know her better some day. Now she'll never want to know me, I guess."

If May had been mortified and ashamed the day before, she was more so now.

"Just as mother says," penitently, "I'm always too hasty. I declare I'll never jump at conclusions again," and she told

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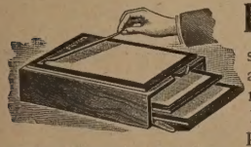

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Belle the whole story, not sparing herself in the least.

"Belle, do tell Constance how it was. I wouldn't for the world have her think me so rude, and her big brother and sister, too. How ashamed I am."

"Suppose you tell her yourself," said Belle. "Go home with me to-morrow and you can explain it all to her. Now, just look at this," she continued, stopping short in the street and facing May, "isn't it a nice state of affairs, each accusing the other of rudeness and yet neither meaning to be. I've no doubt serious troubles often arise from just such trifles. If I hadn't spoken to you about this, you and Constance would have gone on for ever thinking mean things of each other. Well, I must leave you here. Don't worry about it, May," seeing the troubled look on May's face, "Constance is a lovely girl, and when you have told her will understand just how it all happened."

May walked slowly and thoughtfully homeward. "Well, that has taught me a lesson, and I'll be more careful how I judge people hereafter. Mother has talked and talked about this same fault of mine, but it took a lesson like this to make it felt. Here I've been thinking it was that girl's fault that I was placed in such an uncomfortable position, and I had only myself to blame, after all."

## Edward's Soliloquy

I am so tired of being a boy! but I'd rather be a boy than a girl; yes, indeed. Won't I be glad, though, when I'm a man! Just think of doing as you please, and not having some one all the time telling you what you shall do and what you shan't do, and finding fault with you, no matter what you do. Teachers' Institute met in our town not long ago, and I went one afternoon, and the principal of the State Normal School at Albany was there, and he said he never wanted to be a boy again; that he'd had a great deal better time since he became a man than he did when he was a boy; that people seemed to think that boys had no rights that parents or teachers were bound to respect. I wish he was my father; I guess I'd have a nicer time than I do now, though I don't know, 'cause he said his wife brought up his children, and she mightn't be as clever to me as he would be.

Just think of all the ugly things I have to do. There are the cows to milk morning and night, the kindling wood to split, coal to bring up, the wood box to fill, the ashes to sift, all kinds of errands to run and all sorts of jobs to do. When is a fellow to get his lessons, I'd like to know, when he hasn't a minute to himself in the morning? Of course, I want a little fun, and I don't feel like studying when I've been in school all day. Then, when I go in the house and want a little good time, Mary says: "Ned, don't put your muddy feet on that sofa; go wipe 'em on the door mat;" or, "Ned, don't whittle on the carpet; don't cut notches in that table," or don't something all the time. What does a boy have a knife for, I'd like to know, if it isn't to cut with? I can't sit still in a chair like a statue. I just can't do it. I have to lean back or spin my chair round on one of its legs, and that makes Mary wild. But mother is real good about that. She says all the children did it when they were my age, and that I'll outgrow it. Think of my ever learning to sit real still! Everybody seems to think boys are a nuisance, and treat 'em as though they hadn't any rights, just as that principal said; most everybody. I wonder if I'll be like that when I'm a man? I don't believe I will. I'll treat boys as though they would some day be men, as I'd like to be treated now.

—*The Reformed Church Messenger.*


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**Formula on Every Bottle.**

**"The consumer should be as careful in the selection of Cod Liver Oil as he is in choice of food for his table."**
With this in view we can recommend

***Möller's Cod Liver Oil***

as being scientifically prepared, **pure, sweet, digestible, and free from disagreeable taste or odor.**

*Put up only in flat, oval bottles, each bottle bearing in perforated letters date of season in which the Oil was produced.*

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**DENT'S CORN GUM** *Cures* Corns, Warts, Bunions, etc. *So easy to apply—it sticks fast.* Ask for **Dent's**; take no other. Sold everywhere, or by mail 10 cents. C. S. DENT & CO. DETROIT, MICH.

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**HIRES'** Rootbeer is a health promoter. It is made from delicious roots, herbs, barks, and berries. Be sure you get the genuine HIRES' **ROOTBEER**

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Cudahy's Rex Brand Extract of Beef FOR A FINE... **FLAVOR**


## Hints for Housekeepers

The hygienic importance of fruit is becoming more generally recognized. If only ripe and good fruits are used, the natural appetite for them may be trusted almost implicitly. The habitual eater of sound, ripe fruits rarely complains of "a torpid liver" or sluggish action of the bodily forces. And it is this torpidity and sluggishness which is often responsible for many forms of physical derangement.—*Popular Science News.*

COOKED FRUIT.—Good ripe fruits contain a large amount of sugar in a very easily digestible form. This sugar forms a light nourishment, which, in conjunction with bread, rice, etc., form a food especially suitable for these warm colonies; and when eaten with, say, milk or milk and eggs, the whole forms the most perfect and easily digestible food imaginable. For stomachs capable of digesting it fruit eaten with pastry forms a very perfect nourishment, but I prefer my cooked fruit covered with rice and milk or custard. Why for ages have people eaten apple sauce with their roast goose and sucking pig? Simply because the acids and peptones in the fruit assist in digesting the fats so abundant in this kind of food. For the same reason at the end of a heavy dinner we eat our cooked fruits, and when we want their digestive action even more developed we take them after dinner in their natural, uncooked state as dessert. In past ages instinct has taught men to do this; to-day science tells them why they did it, and this same science tells us that fruit should be eaten as an aid to digestion of other foods much more than it is now. Cultivated fruits, such as apples, pears, cherries, strawberries, grapes, etc., contain on analysis very similar proportions of the same ingredients, which are about eight per cent. of grape sugar, three per cent. of peptones, one per cent. of malic and other acids, and one per cent. of flesh-forming albuminoids, with over eighty per cent. of water. Digestion depends upon the action of pepsin in the stomach upon the food, which is greatly aided by the acids of the stomach. Fats are digested by these acids and the bile from the liver. Now, the acids and peptones in fruit peculiarly assist the acids of the stomach. Only lately even royalty has been taking lemon juice in tea instead of sugar, and lemon juice has been prescribed largely by physicians to help weak digestion, simply because these acids exist very abundantly in the lemon.—*Popular Science Monthly.*

DIRECTIONS FOR STERILIZING MILK.—Provide six or eight half-pint bottles, according to the number of times the child is fed during the twenty-four hours. Put the proper amount of food for one feeding in each bottle and use a tuft of cotton batting as a stopper. Have a saucepan that the bottles can stand in conveniently. Invert a perforated tin pie-plate in the bottom and put in enough water to come above the milk in the bottles. Stand the bottles on it; when the water boils draw the saucepan to a cooler part of the stove, where the water will remain near the boiling point but not actually boiling. Cover the saucepan, and let the bottles remain in it one hour. Put them in the ice-box, or a cool place in winter.—*June Ladies' Home Journal.*

HER FIRST CAKE

She measured out the butter with a very solemn air,
The milk and sugar also, and she took the greatest care
To count the eggs correctly, and to add a little bit
Of baking powder, which, you know, beginners oft omit.
Then she stirred it all together,
And she baked it for an hour,
But she never quite forgave herself
For missing out the flour.

—*Household Words.*


*FOOD FOR THE TIRED BRAIN,*

HORSFORD'S ACID PHOSPHATE.

It furnishes building material for brain and nerves (the phosphates), and imparts renewed strength.



# What do You Think of This!

Time speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility, and at the same time suggest appropriateness, is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute, and one must then "take what is left." The readers of THE LIVING CHURCH should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing.* And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.
Leonard Mfg. Co., Chicago,

*Gentlemen:*—I received the spoons O. K., and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present, and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount, $6.00, for which you will please forward six sets of your World's Fair souvenir spoons, and the cake basket which you offer as premium for same. Yours truly,

(signed) LILLIE V. CROFT,
318 Fayette St.

TOM'S CREEK P. O., MCDOWELL CO.,
July 2, 1895.

*Gentlemen:*—The half dozen souvenir spoons came safely, and I am pleased with them. Respectfully,

(signed) JAS. HARVEY GREENLEE.

PARKERSBURG, W. VA., July 15, 1895.
Leonard Mfg. Co., Chicago.

*Dear Sirs:*—Your prompt delivery is appreciated. The spoons received, and were very much pleased with them. They are very pretty. I think you will soon get another order from here, from a party who has seen mine. Yours respectfully,

(Signed) MISS M. L. BARTLETT,
1330 St. Mary's Ave.

## DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls; each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus, with the dates 1492–1893, and the World's Fair City. The set is packed in an elegant plush-lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

## OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters, but new ones, as may be seen from their dating. They are all letters from subscribers of religious papers.

BALTIMORE, July 2, 1895.
To the Messrs. Leonard Mfg. Co.:

I received the spoons and berry dish in good condition. Many thanks for your kindness. Please find money order for six more sets, with which you will also send the spoons as premium. By so doing you will oblige

MRS. DR. AUGUST HORN,
732 W. Mulberry St.

MERIDEN, MISS., Aug. 6, 1895.
Leonard Mfg. Co.,

*Gentlemen:*—I send enclosed, postoffice order for $7.39, for which please send to my address one case of your silverware containing tablespoons, teaspoons, and butter plates, six of each, and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address

MRS. FRANK MEYERS,
343 41st Ave.

STUART, NEB., July, 2. 1895.
Leonard Mfg. Co., Chicago, Ill.

*Dear Sirs:*—Enclosed find postoffice money order for $11.88, for which please send me the 12 sets of souvenir spoons, and premium.

The set I received yesterday are pronounced excellent.

Trusting to hear from you promptly as I did on my last order, I am, Yours truly,

S. L. ANDERSON.

LITTLE ROCK, ARK., July 3, 1895.
Leonard Mfg. Co., Chicago.

*Gentlemen:*—I enclose a money order for $5.94 for six sets of your souvenir spoons at 99c. for each set.

Would say I am very much pleased with my set of souvenir spoons, and they are admired by every one.

Very respectfully,
(Signed) MISS MARY VASSIE HARTMAN,
1511 Rock St.

## SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush-lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D.

Address order plainly.

LEONARD MFG. CO., 152-153 Michigan Ave.
E. I., Chicago